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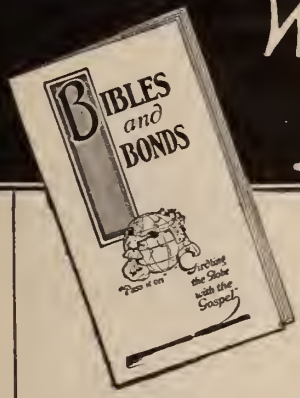

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THE MISSIONARY
Review of the World
DELAVAN L. PIERSON, *Editor*

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SMYRNA BEFORE THE RECENT CAPTURE AND BURNING BY THE TURKS
Looking through a break in the old wall from Mt. Pagas, the Ancient Citadel

THE MISSIONARY REVIEW of the WORLD

VOL. LXV NOVEMBER, 1922 NUMBER ELEVEN

AMERICA AND THE TURKS

AMERICA must bear her share of responsibility for the destruction of life and property and for the sufferings of half a million or more people in the sacking of Smyrna by Turkish Nationalists. There is reason to believe that if the American Government had exerted its utmost influence to prevent the catastrophe by announcing a clear cut and decisive policy for the protection of Christian peoples in Asia Minor, and for the maintenance of peace and righteous government in the Near East,—a policy that America would be ready to help enforce—there would have been no such outrages as have been reported from Smyrna. Americans are doing much to feed and clothe the destitute after they have been barbarously treated by their enemies but they have not done what they might have done to prevent the repeated abuse, or to insure peace to Christian peoples in the Near East.

The Turks, who were soundly and deservedly whipped in the World War, and were temporarily deprived of their power to abuse the non-Moslems of Palestine, Syria, Armenia and Thrace, have now (with the help of Russia and France) returned to menace the minorities in the lands they misgovern, and to disturb the peace of Europe and the progress of the world.

The "Sick Man," who seemed well nigh out of the battle, has come back to life and strength and has not only burned the Christian quarter of Smyrna, killed thousands of Armenians and Greek noncombatants, and driven some 500,000 refugees from their homes, but has dictated to the European Governments on what ground he will stop his depredations. Mustapha Kemal Pasha, commander of the Nationalist forces, demands the return of Constantinople as the Turkish capital, and possession of eastern Thrace. It is too early to predict what will be the final outcome of the conference that has been arranged between the Turk and the Allies but America cannot rightly or safely shirk responsibility for a voice in the decision,

because of her desire to avoid entanglement in the problems of the Near East.

In the Smyrna holocaust, the American Collegiate Institute for Girls was destroyed but not the International College for Boys,* which was at Paradise, outside the city. The Institute has purchased a site on Smyrna Bay outside the city and expected to begin building this autumn. The Settlement House of the International College was looted and in an effort to protect it Dr. Alexander MacLachlan, the honored American President of the College, was attacked and badly beaten. The buildings formerly occupied by the College and used as an Armenian orphanage, as well as the Protestant Church, the Y. M. C. A., the Y. W. C. A. and some missionary residences, were also destroyed. The total property loss of the American schools and missions in Smyrna will be between one and two hundred thousand dollars. Many acts of heroism are reported as being performed by American missionaries, Young Women's and Young Men's Christian Association workers and representatives of the Red Cross and Near East Relief, all of whom did all in their power to save the lives and honor of the people under their protection. Up to October tenth about 300,000 refugees have been evacuated from Smyrna.

A former missionary in Turkey, thoroughly familiar with the Turk and the whole situation, missionary and political, writes as follows:

> Of the students in the College and Institute we have very little information but we are led to believe that a large number of the girls were among the refugees who found their way to Greece. Some fifty of the boarding students of the college were, up until about the first of October, still in the college buildings at Paradise.
>
> As for the outlook, one hardly dares to venture a prediction in view of the total failure of all predictions that have recently been made. The one outstanding fact is that the Turkish government has come out victorious. The crimes of the war have apparently been condoned. The outlawed government has been received as an equal by the Allies, and at least two members of the great triple entente are seeking the favor of this same government. The British are hated by the Turks and have, until recently, maintained a stern attitude towards this Nationalist government. It seems that the problem of Turkey has only just begun, because we see an advancing power threatening and reducing to submission the governments of Europe. This power is built up on a basis of perfidy and crime and seems to have behind it unknown forces feared alike by all Europe. The peace treaty is yet before us. The Turks, having been so far successful in gaining all that they had set out to obtain, will probably reach out for more. Territorially, this may threaten Syria and Mesopotamia, as well as Macedonia. Politically, it may involve the affiliation, with Turkey, of Egypt, Persia, and Soviet Russia, as well as the Caucasus states and other lesser powers of western Asia. Diplomatically, it modifies the whole attitude of Europe, not only towards the Near Eastern question, but towards the Russian problem.
>
> It seems that the great step for America to take is to go in with eyes

*In our October number the names of these institutions were confused and the name of Dr. MacLachlan was misspelled.—EDITOR.

wide open to this peace conference to which we have been officially invited. What the result of such a step might be we cannot foresee. The result of refusing to participate in such a conference is more easy to picture. It will mean that our own particular interests in the Turkish Empire will not have the direct defence which an official representative could give. Our investments in Turkey during the last one hundred years have amounted altogether to something in the neighborhood of a hundred million dollars. But the greater loss from our failure to attend this conference would be in the resulting weakness in the policy of the allies. The Turks will surely divide them again and without the moral force of the American conscience the defence of Europe is likely to be weak. Furthermore the Turks will attribute to fear a failure to participate in this conference by the United States.

Regarding Christian missionary work, the *backward* look is discouraging indeed. Very few missionaries are now inside of the territory controlled by the present Nationalist government who are able to carry on any direct missionary work. Some have gained access to the country as relief workers but about fifty American missionaries have been deported since the beginning of the war. The native constituency has been almost wiped out and the ruins of churches and schools everywhere mark the hundred years of progress which had been attained.

The *forward* look, however, is along an entirely different line. Work for the Christian minorities seems to be at an end. They may not return to Turkey and we may not be able in any large way to follow them in their places of exile. We are carrying on work among the deportees in the Caucasus and Syria and in Constantinople, but this will be secondary. Our primary object must be, in the future, the winning of the Turks. In some ways this will be easier without the suspicion that missionaries are trying to strengthen the political ambitions of a subject population. In most ways, however, the task will be even harder than before, but there is no thought of withdrawing from this task. It is our great duty and opportunity and misionaries are eager to try out new methods and to persevere in maintaining old friendhips. Those who cry out for the extermination of the Turk have no sympathy with this ideal but we who are interested in leading the Turks to Christ feel a solemn responsibility for this work at the very center of the new Mohammedan movement. I believe it will ultimately be possible for us to accomplish much, even in Turkey, by quiet perseverance in the spirit of frankness and good will. The present government seems to be aiming to blot out our missionary work altogether but this is not true of the people, many of whom earnestly desire the return of the missionaries and their institutions.

What shall Christians in America do?

First—Let our voice be heard as clearly and impressively as possible to the effect that America must exert every influence possible to prevent the Turk from a further abuse of power and the ill-treatment of non-Moslem peoples.

Second—Let our money be given freely to the Near East Relief to undo as much as possible of the evil already done by America's failure to prevent these outrages. At least five hundred thousand women and children need to be housed, clothed and fed. Only Americans are in a position to help them. If we do not do it their blood will be on our head. "Inasmuch as ye did it unto one of the least of these, my brethren," says Christ, "ye did it unto Me."

PROGRESS OF INDIAN CHRISTIANITY

STEADY Christian progress is indicated by the figures of the Indian Census of March 18, 1921, which have just been published. On the above date there were reported 318,942,480 people in India (not including Ceylon). The increase on 1911 is 3,786,084 or .2 per cent.

Classified according to religion the Census returns show that both Hinduism and Jainism have lost ground during the past decade; Buddhism and Mohammedanism have both advanced, the former by 8 per cent, the latter by a little more than 3 per cent. The figures for Christianity show that while India's population has increased by only 1.2 per cent, the Christian population has increased by 22.64 per cent. Such a high percentage of increase, despite the decimation by influenza in 1918 and the grave disadvantages arising from non-Christian enumerators cannot fail to yield encouragement to the Church of Christ throughout the world. Indian Christianity is advancing several times as fast as the population, and several times as fast as India's other religions.

The tremendous clash of religions in India is made clear by the following table which shows the position of the various religions in point of numbers in 1911 and 1921. (We have not yet seen the separate figures for Roman Catholics and Protestants for all India.)

Religions	*1921*	*1911*	*Increase or Decrease*
Hindus	216,734,586	217,586,892	4 per cent
Jains	1,178,596	1,248,182	5.6 " "
Buddhists	11,571,268	10,721,453	8 " "
Mohammedans	68,735,233	66,647,299	3.1 " "
Christians	4,754,079	3,876,203	22.6 " "
Parsis	101,778	100,096	1.7 " "
Jews	21,778	20,980	5 " "
Animists	9,774,611	10,295,168	5 " "
Minor religions etc.	17,989	37,101	54 " "

The section on *Christianity* from the Report for Bombay Presidency shows that although there has been an actual decrease of 1.8 per cent in the population of Bombay Presidency (26,750,927) yet the number of those returned as Christians has increased by 13 per cent. Such figures are encouraging, particularly when it is remembered that there are wide tracts of country where there is not a single Indian Christian, with no Christian work of any kind being done. Moreover, as an Indian Census authority has admitted, "there is reason to think that there is always an understatement of Christian figures through Hindu enumerators refusing to accept the religious return of converts."

Missionaries and Christian leaders will find much food for thought in the Report. Not only is there the responsibility for the

large unevangelized tracts of India, where there is even yet only one Christian in every hundred people, but there are the grave defects in the Christianity already established. No true missionary or Indian Christian leader will seek to minimize the gravity of what is said concerning whatever caste distinctions still remain in the Indian Christian community. Sadhu Sundar Singh has declared that caste-spirit should be regarded as a form of elephantiasis in the Indian Church's feet. Nor will any real friend of Christ question the statement that Christianity in far too many cases is a matter of mere "exterior," and "scarcely more than a thin veneer." "Probably the most important lesson of the whole Census is that it drives home the importance of consolidating already existing gains and ensuring a better quality of Christianity," says the Bombay *Dnyanodaya,* from which these figures are taken.

How vast the task of the Indian Christian Church is illustrated by a table showing the religious composition of the population of Bombay Presidency. The proportions held by the various religions in every 10,000 of the population in the Presidency are indicated by the following statistics for the past three decades, covering four Census enumerations. These show only 104 returned as Christian in every 10,000 of the people. But if these 104 will only live and act like Jesus Christ the next ten years! This is what we mean by a better quality of Christianity. The proportions are as follows:

Religions per 10,000 of W. India Population

	1921	*1911*	*1901*	*1891*
Hindu	7,947	7,863	7,858	8,061
Mohammedan	1,729	1,810	1,807	1,629
Jain	180	181	211	206
Christian	104	91	86	63
Parsi	32	31	31	28

The Census is confessedly inaccurate and incomplete, especially with reference to Christians. Almost its sole value is that it affords a basis for comparing the Census totals with the totals known to the various Missions, most of which report higher figures than do the Census Tables. This means that the Christian *totals* are probably substantially higher than the Census figures show: the Protestant figures certainly are. We therefore agree with the conclusion of the Census Report which observes that the proper agency for a census of Christian sects would be some central missionary conference.

ONE SOCIETY'S DOCTRINAL DECLARATION

IN these days when there is so much unfortunate controversy in the Christian Church on doctrinal questions, it is encouraging to note the clear and emphatic stand taken by the Church Missionary Society of England in the meeting of their General Committee on

the 12th of last July. Missionary Boards and Societies in Europe and America are made up of able and intelligent Christian men and women who are endeavoring to discharge their stewardship conscientiously, and to send out only such men and women as will be true witnesses to Christ and His Gospel and who will lay solid foundations for His Church in other lands. At times, however, they are confronted by difficulties because of the type of candidates presenting themselves and by reason of the changes that sometimes occur in missionaries after they have reached the field. For these and other reasons, the Church Missionary Society adopted the following resolutions:

In accordance with the tradition of the Church Missionary Society which, while faithful to the Protestant and evangelical principles and teaching of its founders, has always rested content with formularies of the Church as its standard of doctrine, the Committee, for the allaying of widespread unrest as regards the faithfulness of the Society to fundamental doctrine, places on record its unwavering acceptance of the Nicene Creed and of the teaching of the XXXIX Articles, especially in their reference to Holy Scripture; and it assures the supporters of the Society everywhere of its determination to appoint only those men and women who can subscribe to the aforesaid formularies and hold with conviction the evangelical interpretation of them to serve on the staff of the Society either at home or abroad.

Further, the Committee, realizing once again with gratitude to Almighty God its sense of fellowship through Him Who is the Spirit of unity, in loyalty to our Lord Jesus Christ the divine Saviour, the Way, the Truth, and the Life, and in faith in Him as the One and only sufficient sacrifice for the sins of the whole world, and also in humble reliance upon the supreme authority of Holy Scripture and its trustworthiness in all matters of faith and doctrine as God's Word written, calls all friends of the Society to an immediate forward movement, both in missionary effort overseas and spiritual enterprise at home, through the agency of converted and spiritually-minded men and women whom God has called to the work.

And in view of the fact that within the above-named limitations there are certain legitimate differences of opinion amongst us, we hereby resolve that a special sub-committee shall be appointed to secure harmonious cooperation by adequate representation of all such differences of opinion, both in administration at home and in service abroad.

Dr. Beardsley, the Honorary Secretary of the Society, says: "The resolution declares in the most explicit and unreserved terms the unchanged evangelical character of the Society. Let there be no doubt about this. If the Society is to fulfil its vocation abroad and at home, it is essential for this to be recognized and maintained. The resolution is not a compromise, but through its terms all who come within its limits can give fully and freely their contribution to our common life and work.... The resolution once more affirms the Society's complete loyalty to the Deity of our Lord Jesus Christ, and to the Gospel of justification 'freely by His grace through the redemption that is in Christ Jesus.' The resolution also affirms the basic principle of the Society—'spiritual men for spiritual work....

through the agency of converted and spiritually-minded men and women whom God has called to the work.' Teaching with regard to the Bible has the foremost place in the training of our missionaries. Upon the fact of the inspiration of the Scriptures, their authority, and the vital necessity of studying them, the Society has always laid great emphasis, and has never failed to demand that here there should be no uncertainty.... We are absolutely agreed that Bible study must always have the foremost place in the whole work of training our missionaries, and that their future spiritual life, their power of witness to the Fatherhood of God and to the incarnate, crucified, and living Christ, their constant freshness of zeal, their inspiration to serve in the Spirit of Christ, depend upon their finding in God's Word the revelation of Himself and a spring of living water.''

It would quiet the misgivings of some of the supporters of missionary work and would be of great advantage to the cause of Christ both at home and abroad if all of the Missionary Boards would once again clearly announce to their constituency at home and to their representatives in the field the foundations of faith and practice on which their work rests. If any missionaries are not in sympathy with the standards of their Church, they should not draw their support from that Church or act as its representatives. Unity is essential to strength. Those who are truly united to Christ and are faithfully proclaiming His teachings cannot afford to be divided and suspicious of one another. Loyalty to Jesus Christ and His teachings is the prime requisite for a successful missionary campaign.

CONFERENCE OF EUROPEAN PROTESTANTS

THREE international groups of Protestant Christians met in Copenhagen, Denmark, in conference last summer.

At one of these, representatives of European Protestants formed a Bureau for Cooperation in the Relief of European Churches, with Dr. Adolf Keller, former president of the Federal Council of the Swiss Evangelical Churches, as Secretary. An Executive Committee was created, including members from the Churches of Norway, Sweden, Denmark, Holland and Switzerland, with cooperating members from England, Scotland and the American Churches now working in Europe.

The Conference, which met at Bethesda, Copenhagen, August 10th to 12th, was an event that promised to have a lasting significance in the history both of European Protestantism and of the relations between the European and American Churches. There were present representatives of the Protestant Churches of Europe and of America. The common purpose before all the members of the Conference led them to a spirit of unity and a cooperative undertaking that could not have been attained by a proclamation of general principles of

ecclesiastical unity. A consciousness of a great common evangelical cause swept over the manifold barriers which separate the members of the Protestant family and showed the way for cooperative action that has not hitherto been possible.

"Unless all signs fail," says Dr. Keller, "we are on the way toward a federation of European Protestantism. It is not too much to say that for the first time in modern history a working Protestant unit of Europe, transcending national lines, became visible to the world.

"Again and again in the reports of the churches of various countries the delegates expressed their gratitude both for the practical assistance already received from various denominations in America and for the stimulus of the cooperative movement in American Protestantism.

"In regard to relief for the European Churches two facts became obvious. The first is that the personal sympathy underlying the denominational parentage between certain helping churches and the needy churches of the same type in Europe was, and is, the strongest stimulus.

"A second fact was made quite as clear, namely, the necessity of coordinated Protestant action in relief. Protestantism as a whole is at stake in Europe at the present moment—not simply this or that single church or institution. The need of many undenominational or interdenominational institutions and the necessity for a vigorous program of evangelism in certain European countries calls for a unified Protestant effort. This can come only out of the awakening of a sense of underlying unity among the evangelical forces and of a common responsibility. This Conference awakened this feeling. If it leads to increasing cooperative action it will mark one of the most important developments in modern Protestantism—the first practical step toward a federation, or at least some provision for continuous cooperation between the Protestant forces in Europe and America."

Seventy-five official representatives from thirty-seven churches of twenty nations of continental Europe were in attendance at the Conference. Among the countries represented were France, Switzerland, Austria, Hungary, Holland, Spain, Italy, Germany, Denmark, Belgium and the Balkan States. Representatives of the American Churches and the Churches of Great Britain also attended as specially invited members.

The Conference had its origin in a meeting held on November 3d of last year, under the auspices of the Federal Council, to consider the responsibility of the American churches to their sister churches in Europe. The official invitation to the Conference was issued by the Swiss Federation of Churches, in association with the churches of Sweden, Norway, Denmark and Holland.

The reports presented from the continental churches indicated the

danger of a great weakening of European Protestantism, through the present economic difficulties, unless help is given quickly by the American churches and by the churches of Great Britain and of Northern Europe.

THE REPORTS OF RELIGIOUS DELEGATIONS

TRAVELERS returning from the continent of Europe tell of widespread religious indifference in France, agnosticism in Germany, antagonism in Russia, but of revivals in Czecho-Slovakia and Poland. Dr. Frederick E. Taylor, President of the Northern Baptist Convention, and Dr. W. S. Abernethy of Washington, D. C., who have recently returned from a tour through Czecho-Slovakia, tell of immense audiences, in halls packed to capacity, to hear their Christian message from America. In Warsaw, the capital of Poland, one of the largest halls was crowded and included important officials of the government. In Czecho-Slovakia, says Dr. Taylor:

"The schoolhouse was packed to suffocation and we had a good meeting. In the afternoon sixty-one professed conversion and requested baptism. We saw the foundation for the new church building, which will be ready for occupancy in a few months.....Last night at Jedlind, two hours from a railroad station, in the heart of the mountains, we had a great meeting and at least seventy-five came forward to confess Christ. At St. Mikirlos we had two largely attended meetings and the hall was crowded to the limit and people were standing far out on the outer steps. Many came forward asking for prayers at the close of the service. We had a great meeting in the opera house at Mukocin. Every inch of space was occupied. Breathless interest for two hours. The interpreter we engaged failed to arrive, and we were interpreted by a Jew physician. He got more gospel through his system than he had ever heard before."

The evangelical preachers have been encouraged, the churches have been quickened, thousands have listened to the Christian messages and hundreds have confessed Christ. Thus Christian preachers from America have brought cheer and courage to the hearts of Christians in Europe. Ties of fellowship and association have been formed and the people of those lands have been helped, not only in their fight for religious liberty and for popular recognition, but they have been aided also in reaping a harvest from the seed which these faithful missionary pastors in Europe have been sowing in recent years in the midst of trials and persecutions.

The Rev. G. A. Frank Knight, of Glasgow, writes of the Czecho-Slovakia revival:

"What strikes one all over the land is the Christlike spirit and the unselfish mutual love shown by the new converts. The Gospel has seemingly abolished all class distinction, and united all ranks of society in a true brotherhood. University professors sing off the same hymn book with humble peasants; mayors and county clerks spell out Sankey's hymns alongside ploughmen; and leading manufacturers, lawyers, and ex-ministers of State sit on the same benches with boys and girls, while with all their hearts they sing such hymns

as 'Come to the Saviour,' 'More love to Thee, O Christ,' 'My faith looks up to Thee,' and especially 'Nearer, my God, to Thee.' When we note their mutual sympathy and love for one another, and their freedom from jealousy and other ugly features which are apt to spoil congregational life, we are reminded of the early Church: 'The multitude of them that believed were of one heart and of one soul.' In the railway trains religion frequently forms the subject of talk amongst the people, for this is a deep spiritual movement which has penetrated the nation. The Czechs are searching for God, and in thousands of cases are finding Him and rejoicing in Him.

"At Sobeslav, where there had been bitter opposition, I found a congregation of 1,200, but not nearly all that number could find entrance into the restaurant-theatre where the service was held. There were 330 communicants, many of whom for the first time in their lives partook of the cup at the Lord's Table.

"Hvozdnice is a large village in the uplands above the river Moldau, where till last year there was not one Protestant. The schoolmaster found Christ and became an ardent Christian. He gave six lectures in the schoolhouse on the history of Bohemia and on the struggles and contendings for truth of their forefathers. As a result 1,700 persons in the village and neighborhood left the Roman Catholic Church, recording as they did so, 'We leave the Roman Catholic Church, not because we wish to leave religion, but to find Christ.' A marvelous change has taken place in the village: drunkards have been reformed, happiness, concord, quiet, and love reign. The Roman Catholic priest announced that, unless the villagers returned to his fold, no Protestants would be buried in the village cemetery except in the place allotted to suicides and criminals. The villagers have clubbed together, bought a hill-side, felled trees, laid out a large, handsome new cemetery, erected within it a noble monument to their dead who died in the war, and have built a strong stone wall. Till last year there was not a Bible to be found in the whole parish; the priests forbade it. Today practically every house possesses a copy, and the Word is read and prized."

In Prague, within the last few months, a "Regeneration Movement" has spread among the Czech students of the University and has received hearty support from a number of influential leaders, and as there are upwards of 25,000 students at the University, embracing thousands of Russian refugees and Serbians, the movement is one of the most hopeful features for the future.

The war has resulted in the freeing of many from a yoke of political bondage, and in bringing them into a state wherein millions are stretching out their hands to the light of Christ. Those who died to set these people free did not die in vain, for their sacrifice has helped to bring many in Europe into the glorious liberty of the children of God.

CHRISTIAN GIRLS IN SMYRNA—BEFORE THE TURKISH OUTRAGES
These girls are among the innocent victims of Turkish cruelty in the recent sacking of Smyrna

Holy Places—Moslem and Christian

Moslem Demands and the Responsibility for Disturbances in the Near East

BY REV. S. RALPH HARLOW, SMYRNA, ASIA MINOR
Professor of Sociology, International College, Smyrna

NOT since the capture of Jerusalem by General Allenby has the Christian world been so deeply moved as during these past few weeks by events in the Near East. Then there was general rejoicing through all Christendom at the return of the Holy City to Christian hands after centuries of Moslem misrule. Now we are staggered at the appalling catastrophe, the magnitude of the cruelty and atrocities which have fallen upon the helpless Christians in the city where St. Polycarp laid down his life, and which for two thousand years has held its light aloft even amid persecutions and oppression.

There is one phase of this tragedy which comes home to me with peculiar emotion because of the days I have spent in Smyrna. We have all listened with respect to those continuous and insistent warnings which are sent forth so often from British pens as to the susceptibility of the Moslem world to any injustice upon his fellow Moslem,

and more especially any indignity visited upon Moslem holy places. Adrianople must be returned to the Turk because there are some "sacred tombs" there. St. Sophia must remain in Moslem hands although the crosses can still be seen on its walls, and the beautiful mosaics of Christian saints made centuries ago are again shining through where the Turkish whitewash is peeling off.

It is right that Christians should heed this plea that places held in esteem by Mohammedans should be treated with respect. But there is another phase of this subject of which one seldom hears, and on behalf of which few voices are raised. I refer to the treatment of the Christian holy places by Moslems. No insult is too

A GROUP OF STUDENTS OF THE INTERNATIONAL COLLEGE, SMYRNA
These students include some of the Christian victims of the recent Turkish outrages

depraved, no degradation too beastly, to be visited upon Christian churches and Christian tombs by Moslem hands.

When the Moslems burst into Asia Minor five hundred years ago, great cathedrals and universities raised their towers all over Asia Minor. Today they are in ruins and you can see the blackened walls where the flame and the smoke consumed them when they fell into Moslem hands. Recently I visited at Ephesus the remains of the great Cathedral of St. John the Divine, a cathedral larger than that of St. Sophia, and the traditional site of the grave of the beloved Disciple. It was burned and literally hacked to pieces by the brutal acts of the Moslem host; its crosses were defiled; the grave of St. John was torn open and its contents given to the mob; its treasures were looted; its mosaics were smeared with filth. In the ruins of

the great cathedral at ancient Philadelphia, I found a donkey stable. The Bishop of Philadelphia, a dear friend of mine and recently massacred by a Turkish mob, told me of the futile efforts of the Christians to get hold of this old and treasured ruin. To inflict upon the Greek Christians more excruciating pain, to offend their religious feelings to the quick, the old cathedral ruins have been given to the most fanatical Turk in the town, a keeper of donkeys. The dung is piled high where the altar once stood; mud and filth cover the old mosaic floors; on the blackened walls I could still trace here and there, the faint outlines of the old Christian saints whose portraits once looked down on Christian services. There by the altar I cleared away the filth and was able to trace on the marble cornerstone the old Greek words, "This is My Body broken for you." Such is the utter disregard of the Turk for things most sacred to the Christian.

A HIDEOUS SAMPLE OF TURKISH BARBARITY

Heads of two Armenian priests tortured to death by Turkish soldiers. The officers then were photographed—a common habit of the Turks.

It is not, however, of five hundred years ago that I would remind my Christian readers. It is of yesterday. During the past few months I have visited many towns occupied by Turkish troops. Not a single Christian church had been left standing. Not only have been destroyed by fire and sword, but every possible indignity has been heaped upon them. I have seen the face of Christ with the eyes torn out, and the picture smeared over with filth. Horses had been stabled in some of these churches. Everything beautiful in them had been hacked to pieces, the crosses especially calling forth the rage of Moslem soldiers. Graves were not sacred to these Moslem mobs. In one village where a beautiful church had been held particularly sacred to the Christians and where their dead were buried, especially their priests, not a grave had been left untouched. The bodies had been dragged out. Every possible mark of beastly defilement had been visited upon the dead.

But it is not of buildings that I am thinking chiefly today. I am thinking of the *living*. How is it that Christian civilization can stand by while hundreds of thousands of our fellow Christians are done to death with every cruelty that the minds of fiendish men can invent; with every atrocity and outrage of which men, seemingly

incapable of human feelings, can perpetrate? If these were Moslem women and children on the quay at Smyrna and there were any great and strong Moslem nation, a protest which would make the heavens ring would echo around the world.

What protest loud and strong has been raised in these days by any Christian nation? The Vatican has asked France and Italy, those two powerful Roman Catholic countries which have betrayed their fellow Christians in the Near East, for dollars and commerce, "to try to save the Catholic clergy." France has made apologies, and has even defended the Moslem action. She needs to. It has been largely with French guns and French munitions that the murders at Smyrna have been accomplished.

But where has been the voice of Great Britain? It is true, "the Straits must be kept open," *trade* might suffer. And America has announced that she believes that the Straits ought to be kept free *for commerce,* and she has expressed her *sympathy* for the suffering. American people have given for the relief, but not one strong word of *protest,* not one word of *warning,* has gone forth from the American government to the government which has perpetrated the most terrible atrocity that Christian civilization has been called upon to look upon in our generation.

This is not a plea for unholy wrath or revenge, but is a solemn challenge to Christians as to whether or not the Household of Faith has any meaning for us today, and whether when we sing "Elect of every nation, yet one o'er all the earth," we really mean it.

THE CAMPUS OF THE INTERNATIONAL COLLEGE AT SMYRNA, ASIA MINOR
Gymnasium McLachlan Hall Auditorium

Interviews with Mohammedan Converts

Some Living Results of Christian Missions in Persia by Robert E. Speer, New York

KAKA was a grizzled old Kurd living in the city of Hamadan. Every one knew that he had been a fierce Mohammedan and that he came of a long line of Mohammedan ecclesiastics. Everybody knows, too, that now he is a Christian, going to and fro in Hamadan and the villages round about and openly preaching Christ with no one able to gainsay his word.

One evening we asked him for his story and this is what he told us:

"Mirza Saeed and I were brothers. [Mirza Saeed is now one of the leading doctors of Teheran.] For seven generations our fathers had been mollahs. Our neighbors were Christians. Being Sunnis, we sometimes ate with them, but we never talked on religion. Forty-four years ago a Nestorian evangelist named Kasha Yohanan was sent from Urumia to Kurdistan in search of a teacher of Kurdish, and he came to our city of Senneh. An Armenian Christian pointed out Mirza Saeed to him as such a teacher as he was seeking. Saeed was only a boy then, but very capable. He came to me as his older brother, as our father had died, to ask permission to give Kurdish lessons to Yohanan. I consented. For six months my brother taught Yohanan, and then one day he told me that some Jews were coming to Yohanan to discuss the Scriptures. I said that this was nothing at all for us to consider, but I did not know that Yohanan had given Saeed the Bible and other books to read and that he stored these in his mind. Before long he began to absent himself from Moslem prayers.

"One day a blind mollah came to me for help. He knew the Koran by heart and was memorizing a book on the birth and life of Mohammed. I was greatly pleased to help him. As the blind mollah was reciting this book, Saeed, who was listening, said that if these things were true, the Prophet should have foretold them. I reached for my rifle to shoot Saeed for reviling the Prophet, but the blind mollah seized the rifle. I certainly meant to kill Saeed, for I was one of those who are devoted to the Prophet, even the Prophet who came with a sword. The blind mollah took Saeed away and warned him to be more careful, bidding him to reflect what, if his own brother had tried to shoot him, another might have done.

"I soon noticed that Saeed was sad and troubled, and I asked him to tell me, as his brother, the cause of his sorrow, but he would say nothing. One night later he said that he would write it out for

me, but when he had written the paper he hesitated to give it to me. A week later at midnight he brought it, saying,

"'Whatever you intend to do, do. It is two years now since I have left Islam and accepted Christianity on the basis of what I have read in the Koran and the Bible.'

"It was wintertime and snowing, but I said to him, 'Saeed, there is nothing I can do but turn you out as an apostate.' So I opened the door and he went out into the night. I think he sat in a shop window until morning, and the rest of the night I spent crying to God, 'You have taken away my father and my mother and now my brother is taken from my hand.'

"In the morning Saeed went to the Imam Jum'eh and said, 'I have been reading such and such things in the Koran and the Bible. What do you say?' Later I learned that thirty men had bound themselves together to kill Saeed, so I too went to the Imam Jum'eh and asked him what to do. 'Do nothing,' said he, 'but leave the matter to me.' On Friday, accordingly, the Imam Jum'eh spoke openly in the mosque to all the people, saying, 'Mohammed Saeed is my child. Leave him to me. I will bring him back with proofs from the Koran.' But Saeed was lost to Islam forever, and because I relented and protected him, conditions became so bad that some of the Moslems of Senneh planned to kill me as well as Saeed. One day I found a letter at the post for Saeed, which I read, from Mr. Hawkes, bidding him to come to Hamadan. Then I got a horse and sent him off by night.

"The neighbors gathered and wept over Saeed, and I thought of what he had written in his statement and of all that he had told me. Not long after I went to the mosque and heard a man read from 'Sirat el Navi,' a book on the private life of the Prophet and his relations with his wives. I bought this book, and as I read it I wondered how such things could be true of a Prophet. A little later I went to the Catholic Church in Senneh and talked with a Chaldean priest there. I tried to get a Bible to read, but was unable to do so. One day I saw a man, named Ossitur of Hamadan, coming through the bazaar with a bundle under his arm. I asked who he was, and upon learning, introduced myself as Saeed's brother and got a Bible. As I read it, I came to the passage, 'I will raise up a prophet like unto his brethren.' I thought surely this meant Mohammed, and I decided to come to Hamadan and take Saeed off to Bagdad or to some other place where strong influences could be brought to bear upon him to win him back to Islam. So I sold my home and told the people I was going to get Saeed and to take him where he would be turned back from his errors. Some of the people doubted my purpose and sought to detain me by offering me the place of leader of the prayers in the mosque. But at last I went though I was not sure of myself. My heart had become two.

"On reaching Hamadan I found that Saeed was a pupil of Dr. Alexander, the medical missionary there, who welcomed me and gave me some books to read, among them 'The Balance of Truth.' As I read this book, I found in it the indictment of sin and the message of Christ's love, and these began to have an effect on me. Each day I went to the big mosque, but I found nothing in the preaching. It was all about what Hassan had suffered. As I saw more clearly what Islam and its preachers were, Christ's words about the Pharisees came home to me—the upper seats, the wide borders. But what impressed me most was the contrast between Mohammedans and the missionaries and Christian preachers whom I had come to know. I began to go to prayers at Dr. Alexander's house and then sometimes, with great fear, to church. So things continued until twenty-four years ago, when Mr. Watson was going home to America and asked me to go on the journey with him to the border of Persia. I went, and on the journey was thrown from my horse and broke my kneecap and was brought to the home of Dr. Holmes in Hamadan. I had nothing to do but to read, and I read the Bible and found Christ.

"As I was getting well, Hajji Mirza Hassein and the chief preacher to the Shah were speaking here in Hamadan. I went to hear and got into debate with them. They came for a renewal of the debate to the mission residence at the dispensary, and I saw that the truth was with Christianity. Saeed was there, and they could not answer his words. 'Be silent,' they said to him, 'and let the Sahib do the talking.' After the debate I called on these men, and they gave me a Moslem book to read, but it proved nothing, and I held to Christ.

"At first I was afraid to speak openly of my new faith, but now I am not afraid of anybody. For some years I had charge of the boys in the boarding school, but now for twelve years, I have gone to and fro in the evangelistic work preaching the Gospel of our Saviour. The people do not resent my message. 'If you are in doubt,' I say to them, 'the Koran itself says, Ask the people of the Book. Who are the people of the Book and what is the Book? I have the Book here. Let us ask it now.' "

The old man, lame from the effects of his fall and grizzled like a veteran of many wars, whimsical, loving, and unafraid, with a living experience of Christ and an authoritative knowledge of Islam, is one of the most faithful and untiring preachers of Christ in Persia, and his children are following in his steps.

Christians in Meshed

Far off in the opposite corner of Persia, near the frontiers of Turkistan and Afghanistan in the city of Meshed we met with a group of forty-five believers and inquirers, all of whom had been Mohammedans save one who was a Russian. We met almost under

the shadow of the great mosque in the leading shrine city of Persia, where a generation ago a Christian would not have been tolerated for a day and where some years since the whole Jewish community was forcibly converted to Islam. The morning after our arrival I had met two of the Christians who were working in the hospital. I did not know that they were members of the brotherhood, but they knew who I was, and their greeting was full of the warm and simple affection of new and true believers. The old man had taken me in his arms, and rubbed his shaggy whiskers first on one cheek and then on the other, and the young woman, in Moslem dress but with unveiled face, had given me an appropriate but equally cordial welcome.

In our little gathering there were many different types, faces from Herat in Afghanistan, characters from many different parts of Persia and central Asia who had been drawn to Meshed, some on pilgrimage to the Shrine, but all of whom were now feeling the power of a stronger drawing. Some wore turbans, some sheepskin caps, many were common laboring folk, but some were better clad in long brown camels' hair *abbas*. We asked them what their own knowledge of Persia convinced them was its greatest need. A tailor made answer for them all.

"The salvation of Jesus Christ, and that faith and confidence in one another which we do not possess and which can come only in and through Him. It has never come and it never can come through Mohammed."

We asked them what were the great difficulties and obstacles in the way of the spread of the Gospel. They answered: "The want in men of the right spirit; our fear of one another; our dread of ridicule and shame; the conviction of the sincere Mohammedan that honest comparison shows the Koran to be at least as good a book as the Bible; the knowledge that if a man becomes a Christian people will boycott his shop; economic fear."

We asked whether any one had yet been killed for leaving Islam and embracing Christianity. "Not so," was their reply. Was there any danger of such result? "Perhaps," they said, "but very little. There was no danger to life, but much annoyance."

What hindered most, they thought, was the dominance which Mohammedanism exercised over common life. The rules of conduct laid down by the Koran operated, they believed, as a barrier to life and progress. When we asked wherein this was true, they instanced the marriage customs of Islam, the uncleanness of thought which they declared it bred, and the falsehood which everywhere permeated Moslem society. On the surface, they said, it might appear that Mohammed had not given permission to lie, but his conduct and that of his followers had thrown a religious sanction around hypocrisy and falsehood, and the fact that Persians had originally become Moslems by force, had laid a religious foundation for insincerity.

We asked this little group what it valued most in Christianity. Its first answer was, "Its love," to which they explained some of them had come only by a rough road. "I was like a sheep astray," said one old man, "guided by stones thrown from this side and that, by an unknown and resisted guidance to a safe shelter and a great love."

"The consistency between the teaching and the practice of Jesus which we did not find in Mohammed," said another.

"Likewise," said a third, "the humility and self-abasement of Christ and the absence in Him of any spirit of retaliation."

"In my heart," said a fourth, "believing has seemed like a light and a revelation."

"As among the Jews," said another, "religion was the traditions of the Pharisees, so it always seemed to me in Islam. It was in Christ that we first found truth and reality, a True and Living Comforter."

What arguments, we asked, were they accustomed to use in presenting Christ as Lord and Saviour to Mohammedans. These were some of their replies:

"All men are sinners; a mediator without sin must be found; he cannot be found among mankind; he must be from God himself."

"The teaching about love in the Bible that is not to be found in any other book."

"The birth of Jesus Christ supernaturally through the Holy Spirit."

"A dried-up tree gives no fruit; a living tree bears fruit."

Were there many secret believers in Persia? we inquired. "Many," said some. But others, "It cannot be. If they were really believers, they would confess." "No," said others, "there are many who really believe, but who are afraid. If there were any protecting power here to assure them safety, many would confess." But there was no such protection in the early Church, they were reminded. "Yes," said they, "that is so."

When we asked what we should tell the Church at home to pray for in connection with the cause of Christ in Persia, their answers were very simple: first for the progress of Christ's Kingdom and that the Church should be multiplied, second for freedom of religion, and third that to those who believe God might give the grace of a new faith and love.

I asked some of these Christians to write down for us the story of their religious experience, first as Mohammedans and then as Christians, and here are several of these stories just as they have told them:

Testimony of Mirza ——— Khan

"When I considered Jesus Christ, I saw in Him the perfection of personality—and He was not involved in the acquisition of material things. He did not choose any merely temporal end as the purpose of His life. Habitually He conducted Himself with humility....

"I was a Bahai because my father and grandfather and all my family were Bahais. But I have found nothing more perfect than the teaching of Jesus Christ. Whoever has ears to hear, can arrive at real happiness, and I think I have found this happiness in Christianity."

Testimony of Mirza ———, (a Carpenter)

"I thank God for my brethren in Christ.

"In the first place, I object to Islam in that Mohammed carried on his propaganda by the force of money and of oppression. He could not be a Saviour.

"Anyone who has numerous wives can not have fellowship with God; of necessity he must be a worshiper of his own lust. He could not be a Saviour.

"Anyone who instigates strife and turmoil, saying that if anyone strikes you on the ear, strike him in return, and saying many more such things, even sanctioning retaliation in murder—he could not be a Saviour.

"In so much as Mohammed got his daily food by theft, and this is so well known that the Arabs still justify theft by saying, 'It is the work of Mohammed,' and Mohammed says in his own behalf, 'By the help of God we have made a great conquest,' *and much of his teaching and many of the alleged miracles are in the same strain—he could not be a Saviour.

"Mohammed said that every one who was not of his religion was an infidel and unclean, and thus he did away with fellowship among mankind, in so much as he was taken up with greed, force, lust, hatred, murder and self-seeking. We Mohammedans came to understand all this. He could not be a Saviour.

"Now I thank God that He has given me ears to hear and a heart to understand. I saw that in the Moslem faith all leads to destruction, and I searched for truth, to find a Saviour, until God, by His grace, showed me the way. I searched the Bible and I saw the glory of God, and I saw that the Bible leads mankind to God, and that God himself has provided a way of salvation. Convinced that Jesus was no worshiper of lust, my heart said, 'This is the man to be a Saviour.'

"I did not find retaliation taught in the Gospels, but on the contrary, here are a few verses, the gist of which I recall:

*A standard on a Moslem banner. Approximately the same thing is found in Sura 48, verse 1.

"What you wish men to do for you, you do those things for them.
If anyone is your enemy, you be his friend.
If anyone injures you, do not seek to injure him in return.
In so far as you are able, always act with love.
Do not regard anyone with evil intent.
Always seek grace from God and it will be given you.

"I appreciated that what Mohammed taught has been the source of lying and hatred, and that which I learned concerning Jesus was that which I have stated above. I am convinced that all others have been sinners, and that Jesus alone can be a Saviour. The Holy Spirit helped me, and from the hand of my spiritual shepherd I received baptism, and now I seek, by God's help, to follow the way of life. God knows the conscience of His unworthy servant, and I surely thank the God of all grace that He gave his Holy Spirit, that I might have hope. O God, show me in my weakness, the way of life, that I may grow more perfect. I thank God that the brethren pray for one another, that we may all be saved and kept."

Testimony of Mirza ——— Khan, (a Tailor)

"*Reasons for leaving Islam.*

"In the first place it is impossible to be content with the Moslem system of belief on account of the superstition and credulity involved in it.

"The use of force in religious propaganda during the time of Mohammed throws suspicion on the genuineness of the teaching.

"In subsequent history there has been a conspicuous absence of enlightenment and an attitude of aloofness and enmity towards other people.

"My heart found no comfort in Islam.

"I became convinced that the backwardness of Persia was largely on account of bigotry and the lack of religious and intellectual freedom.

"*Reasons for becoming a Christian.*

"A new birth at thirty years of age.

"The study of the Bible.

"The invitation of Christ, on the basis of love, virtue and peace.

"The increase of the glory of the kingdom of Jesus Christ throughout the world.

"The finding of assurances, and of comfort for heart longings, and reaching a basis in belief for loving all mankind.

"My prayer is for freedom in Christ Jesus for all Persia."

In the City of Omar Khayyam

On our way from Teheran to Meshed we had passed through Omar Khayyam's city, Nishapur, at midnight. On our return, however, we stopped for a day in Nishapur, and three of the six be-

lievers in the city were waiting for us, as our poor old broken post carriage halted in the snow before the post house. Nothing would do but that we must go with them at once to the home of the leader of the little company, and as we sat about a brazier and ate our frugal meal, he told us the story of his finding Christ.

He began with a bit of Persian verse, "When God wants a man, He will draw him to Himself." Mohammed had borne testimony to Jesus Christ, why should he not bear testimony too? Then from Omar Khayyam he quoted some saying that all men are sinners save God—Father, Son and Spirit. This was in the Mesnavi of Jalal-ud-din too. "The Prophet and the poets alike testify that Christ is the only person who has come on earth who has not sinned. The Koran gave me this thought long before I found it in the Bible. From the Mesnavi I learned also that Mohammed was greatly troubled over his sins and cried to God for forgiveness, and I was troubled, too, but knew of no way of deliverance.

"About five years ago I got a Bible from a long-bearded man who, I think, was an Armenian. I found the New Testament a spiritual book and began to compare it with the Koran, and from that comparison I found peace in the Injil (the Gospel). Then I learned that there were spiritual Christians in Meshed, and I met one of them, Hajji ——, but he gave me no satisfaction. Soon after Mr. Miller came to Nishapur, and I and my son and my friend, the Hajji, here, were baptized."

Mr. Miller had written to me at the time of this visit, and his account of it may well be preserved here. It was dated "Nishapur, October 25, 1920."

About two months ago we began getting letters in Meshed from a Mirza in Nishapur saying that he had met one of the Meshed Christians who had told him of us, and begging one of us to come to Nishapur and instruct him. After seven letters had been received it was decided that somebody would have to go, so our Persian associate and I set out on donkeys on the three-day trip over the mountains. We were met 12 miles outside the city by our inquirer and I'm sure no missionary ever had a warmer welcome anywhere. When we were seated in his home my companion, like Peter in Cornelius' house, said, "Now we have come to you. Will you kindly tell us why you sent for us?"

Mirza ———— replied by giving us a brief account of his life. His grandfather had been the head of the Ismailian sect of Islam in Herat, and he himself had 5,000 households of this sect in Persia under his supervision. As a boy he had been in India and a medical missionary had said something to him about Christ which he had never forgotten. For some years, however, he searched in vain here and there for a religion that would satisfy him, till six years ago he bought a book from a man with a long beard (Dr. Esselstyn). He soon found that this was what he was looking for. Three years ago he believed on Christ. But he did not know there were Christian ministers in Meshed, and he had been waiting in vain for someone to baptize him. "So," he concluded, "I sent for you to baptize me that I may be a complete Christian."

I stayed in his home some days and was convinced that he was ready for baptism. The only thing that stood in the way was that he had two wives, both of whom he loved, and they and their children all lived happily in one house! At first I made up my mind that this ought not to keep a man out of the church of Christ and I sent to Meshed for approval of my purpose to baptize them all. But before the approval arrived the man arranged to put away one of the wives and to provide for her, so this problem was cleared up. Three weeks ago I baptized this man and his twelve-year-old son and another convert from Meshed who now lives in Nishapur. It was a bit difficult to conduct the examination on nine months of Persian! But this didn't lessen the joy of us all a bit. You should have seen us all kissing each other in good apostolic fashion afterward! And the converts drank up the water in the baptismal bowl and pronounced it very good!

Mirza ———— says that his sect does not accept Mohammed or the Koran, only Ali; that they have no Bible and no set prayers or rules; that they are largely sufi in theology; and in teaching are not far from Christianity, polygamy and divorce being condemned. He feels it will not be hard to evangelize the whole sect and is eager to make a tour of his villages in order to tell his people of his discovery.

One of our most interesting evenings in Persia was spent at dinner in Teheran in the house of Dr. Saeed Khan, the story of whose conversion has already been told in connection with that of his brother, Kaka. Dr. Saeed Khan is one of the best known and most influential Christians in Persia. After studying in Hamadan he took a medical course in London and is one of the most trusted Persian physicians. One of his patients is the last governor of Kurdistan whose predecessor a few years ago would no doubt have felt it to be his duty to respond to the demand of the mollahs in Senneh for Dr. Saeed's execution for apostasy. He is a great student both of Christianity and Mohammedanism, with a keen eye for old Persian books. He told his story in choice English. It was just as Kaka had narrated it to us but with many added touches.

After his father's death as a boy of sixteen he had been given by the old mollahs a turban to wear and a school to teach. He was curious to learn other languages, and on that account, was willing to exchange his knowledge of Kurdish for Kasha Yohanan's knowledge of Syriac. At first he had thought that all the Old Testament prophecies regarding the Messiah referred to Mohammed, and he used to rejoice in them and repeat them to Kaka. But when he came, in Isaiah, to the great chapter about the Servant who should not strive nor cry nor be harsh or violent, he was halted. That certainly could not apply to Mohammed. When he himself had become convinced of the truth of Christianity and Kaka had become interested, one of their chief difficulties related to their father. He had been a good and earnest and honest man. Once he had found a bag of money and though in great need, had kept it intact until its owner was discovered. How could so good a man, Kaka asked, be lost for not accepting Christ? Saeed's reply had been that he and Kaka

would be judged according to the light that had been given them, and that that light had never reached their father. It was after seven years of Christian teaching that Saeed had at last been baptized by Mr. Hawkes. Not long afterwards some European teachers of perfectionism had come to Hamadan, and, taken by their teaching, Saeed had gone to Sweden, but the second verse of the third chapter of the first Epistle of John corrected for him any thought of a present sinlessness, and he went on to England to find many friends there and to prepare for his life work in Persia.

More than once since his conversion has he returned to Senneh, at first with peril but at last with great honor. Once in his early years in Teheran the Senneh ecclesiastics sent a formidable communication to the Turkish legation demanding his death as an apostate, but it was intercepted by friendly hands and destroyed. No one now would think of lifting a hostile hand against the familiar and honored figure of this sincere and mature Christian who walks to and fro wherever he will in Persia, by life and by word bearing witness to the True Prophet and only Saviour, our Lord Jesus Christ.

Many of the Mohammedan converts in Persia have been deeply influenced by dreams. Dreams play so large a part in the thoughts of Persians in matters of duty and points of decision that it is not to be wondered at that so many of the converts trace their resolution to follow Christ to the guidance which they believe they received in a dream.

One of the Meshed Christians said: "I was in great doubt whether I should leave Mohammed and follow Christ or should reject Christ and hold to Islam. I had been reading the Bible and was almost convinced that it was true, but I was not sure, and I did not want to make a mistake. If I confessed Christ, it might turn out in the end that Mohammedanism was true; and if on the other hand I held to Mohammed, I might discover at last and too late that Christianity was the true religion. In this perplexity I asked God if He would not guide me by a dream, and that night in a dream I saw on the floor of my room the Bible and the Koran, and the Koran lay on top of the Bible. Suddenly, however, the door opened and an angel entered who walked across the room and without stooping to touch it with his hand brushed the Koran aside with his foot leaving the Bible alone. So I awoke and knew that the Bible was the book of God."

And so all over Persia we have met those who are coming up out of trouble and difficulty, "who climb the steep ascent of Heaven through peril, toil and pain." Already they have "reached to God." We who have had fellowship with them for a little while, who have walked with them amid their shadows, and have drunk with them out of their cup, have reason to be grateful for the inspiration of their courage and their faith.

John F. Goucher, Missionary Educator

BY CHARLES H. FAHS, NEW YORK
Director of the Missionary Research Library

JOHN FRANKLIN GOUCHER, known widely for a generation as an outstanding figure in the missionary enterprise, died at his country home at Alto Dale, Pikesville, Maryland, on July 19, 1922, at the age of seventy-seven. So unusual was his influence and so unique was his contribution to missions that his life service well merits review and consideration.

Graduated as a Bachelor of Arts from Dickinson College in 1868, his Alma Mater awarded him her higher degrees in later years (M.A., 1872; D.D., 1885; LL.D., 1899). Admitted to the ministry of the Methodist Episcopal Church (Baltimore Conference) in 1869, Dr. Goucher served in the active pastorate for twenty-one years, during which time he built fifteen churches and under his active and tireless ministry every congregation not only increased in numbers, but he also enlarged the vision and enriched the purpose of his people with respect to needy peoples in far places.

JOHN F. GOUCHER

Dr. Goucher was married in 1877 to Mary Cecelia Fisher, of Pikesville, Md., a union beautiful and significant, not only for the daughters which blessed it, and for the rich home life in town and country which ever made his hospitality notable, but also for the fine cooperation of Mrs. Goucher, through fellowship and financial participation in all of his projects. The marriage "wrought a union of vision and wealth," and rendered large planning and high achievement possible. For twenty-five years Dr. and Mrs. Goucher were permitted to walk life's pathway together, and then, for twenty years more Dr. Goucher was left to work out his life purposes with his daughters only as his companions.

The enterprise which will doubtless be Dr. Goucher's greatest monument in the United States is the woman's college in Baltimore which now bears his name. Of this he was the founder and for twenty years he was its president. Into the fabric of this institution

he built his vision of higher education for women, and into the college treasury went many thousands of dollars of which he was the steward. Along with his high endeavors in this field of education he carried no small burden also in connection with the education of the Negro. Of Morgan College (Baltimore) he was president of the Board of Trustees for forty-two years and he was the projector and chief benefactor of Princess Anne Training School.

Foreign Mission Work

But it was Dr. Goucher's relationship to the broader field of foreign missions that is most pertinent for consideration in this brief sketch.

In the middle eighties Dr. Goucher laid the plans for a truly notable experiment in Christian eugenics. He purposed to provide support for a large number of village schools in India, a school for boys being paralleled in every case by a school for girls. There should be taught in these schools in every case the three R's and the Bible. The best pupils from these elementary schools should be sent on to high schools, these schools again to be maintained in pairs, not only so that girls and boys should have an equal chance at culture, but also so that propinquity should do its inevitable work and Christian homes should result from the social contacts provided. In due course the best high school pupils should be sent on to normal school, college or theological seminary. Three principles were to pertain in all these processes: (1) only the best should be privileged for promotion; (2) the home-making instinct must be reckoned with and provided for all along the way; (3) the education must be planned to eventuate in Christian character, culture and home life.

The primary vernacular schools in India maintained by Goucher funds at one time reached 120 in number, and in far away Baltimore Dr. Goucher was receiving stated reports of the progress of every child in every school. For twenty years the experiment was kept up. Its relinquishment was due to Dr. Goucher's disappointment with respect to the apparent administrative impracticability of maintaining on the field the conditions essential to a really scientific experiment. He had been eager to make before the world an exact demonstration of the possibilities of Christian education in social transformation. Yet converts from among the pupils and from their families and friends numbered thousands. At one time hundreds of marriages a year were taking place among pupils of his schools, and so Christian homes were established. For a generation and more converts of the Goucher schools have been the preachers, teachers and business men of the Christian community in parts of North India. Children of the third generation are now winning honors in college. To what results the experiment will ultimately come, who shall say?

A second great service to missions was rendered by this leader

through the part he played in the beginnings of Methodist work in various of the Eastern Asia fields. He financed the field inspection and the early work in Korea and in West China and in a real sense was the founder of those two missions, for it was his vision, foresight, enterprise and underwritings that were the occasion of the opening of Methodist Episcopal mission work in those fields.

As his most notable monument at home will doubtless be Goucher College, so his services in promoting higher education in the Far East will probably come to be regarded as his greatest contribution to missions abroad. He bought and gave to the Anglo-Japanese Methodist College in Tokyo (Aoyama Gakuin) the twenty-four acres of ground which constitute its campus. A building named for him is the center of the religious life of the institution. In Korea he made possible the founding of Pai Chai, said to be the first Christian school in the land, and certainly the highest grade school in Korea under Methodist Episcopal auspices until the participation of the Methodist Mission in the union Chosen Christian College. He contributed the first land and cash towards the institution which is now the West China Union University, and was chairman of the board of governors of that institution from the beginning. From the days of the earliest proposals for union in higher education in Peking and in Foochow he was a tireless promoter of these enterprises.

As a Missionary Counselor

Dr. Goucher became a member of the Board of Managers of the Missionary Society of the Methodist Episcopal Church (now the Board of Foreign Missions) in 1884, and at the time of his death he was the senior member of that Board. He was a member of nine quadrennial General Conferences of his denomination, and at three of them he acted as chairman of the Committee on Missions. In the series of forward movements in missions of his church, culminating in the Centenary Movement, he was one of the chief counselors and burden bearers. In interdenominational missionary activities he was equally prominent.

At the meeting on higher education at the Ecumenical Missionary Conference in New York in 1900 he was the presiding officer. He was a constructive force during the early years of the Young People's Missionary Movement, now the Missionary Education Movement. In connection with the preparations for the World Missionary Conference at Edinburgh in 1910 he was a member of the Commission on Christian Education and during the sessions of the Conference he was a member of the Business Committee. He was also a member of the Continuation Committee of that Conference and chairman of the American Section of its sub-committee on Education. He attended the Panama Congress in 1916 and served on the Business Committee during its sessions. He attended nine of the annual

sessions of the Foreign Missions Conference of North America and for five years was a member of its Committee of Reference and Counsel. Thus for forty years he had been a felt force in the missionary life of his denomination and for a quarter of a century had been making rich contributions of service through a worthy participation in interdenominational and international mission life.

He was a tireless traveler. Five hundred times he made the trip from Baltimore to New York City for attendance upon administrative bodies and committee meetings; twenty-five times he crossed the Atlantic; eight times he crossed the Pacific; three times he passed through the Suez Canal; twice he made the journey across Asia on the Trans-Siberian railway. When he was seventy-six years of age he made for the third time the long and somewhat hazardous journey to West China. At every mission station where he called his presence was a blessing and a benediction.

In 1904, Dr. John R. Mott, in his book on "The Pastor and Modern Missions," published a list of great givers to missions. In this list Dr. Goucher's name appeared as of one having given at least $250,000 to this cause. Fifteen years later, after a further continuous program of significant giving to missions on his part, Dr. Goucher and others were asked by *World Outlook* what each would do with a million dollars if he had it to invest in missions. Here is the proposal of this veteran and missionary statesman as he looked toward the sunset of his life; it is a vision of what he would have done with the money if he had had yet a million dollars to put into the great enterprise:

"If the investment is to be distributed so as to relieve fundamental human needs, secure permanently increasing dividends of blessings to mankind, and have far-reaching influence in hastening the Kingdom, the allotment to Foreign Mission work would meet these conditions if contributed to the development of a carefully standardized system of education, including the whole range of primary and university work, making possible a literate church membership and an adequate native leadership in each of the Christless nations.

"Primary education is fundamental, but quality is more vitally important than quantity, and institutions for higher learning are essential to first-class work in every school of lower grade. One first-class institution, properly adjusted, the best of its kind, is more constructive than forty others working below the point of efficiency.

"Evangelism, without education, faces fanaticism and reaction. Christian education is the most productive, the most permanent and farthest reaching form of evangelism. Therefore:

"1. I would make no contribution to any form of Christian activity unless it were coordinated to the larger movements of the Kingdom.

"2. I would strengthen, as best I might, the strategically related units of a great interdenominational *system* of Christian education, which would have permanent and increasing ministry, unifying Christian activities, eliminating wasteful competition and largely increasing production in the work of the Kingdom of our Christ, who prayed for the Church that 'they all may be one.'"

A Yam Garden—A Parable

BY DR. NORTHCOTE DECK

South Sea Evangelical Mission, Aola, Solomon Islands

IN INCITING our converts in the Solomon Islands to persistent prayer, the illustration of a yam garden has often been of use. How does a native grow yams? Does he take a bag full and roam through the forest pushing in, one here, one there, in any nook or corner he may find, never to know where they are planted, never to return and tend them and watch their growth, never at the last to gather them and feast his heart upon them? Surely reaping no resulting fruit, he would soon tire of planting yams. Yet is not that how many children of God sow where they never reap, make a duty of what might become a joy, and so soon tire of praying? Do we not often offer petitions so vague and indefinite that we would hardly recognize the answer, or we plant a prayer for some definite object, and straightway go away and forget all about it. Like the yam planted and abandoned in the forest, it is never reaped by the sower, it never gladdens the heart and impels us to further planting. Natives do not plant yams like that; they are too practical; but many pray like that.

A native plants yams to obtain the fruit. He chooses the place with care, clears it, and sows his yams with skill. He marks it off with fences, that he may know his own plot. Day by day he visits them and tends to the plants. The first green sprout of promise gladdens his heart, and incites him to further loving attention. He gathers his harvest, and, encouraged by the fruit of his toil, never fails to go on planting and reaping.

That is the way of fruitful praying. We must above all be definite; choose the subjects of our prayer with care, waiting upon God to guide our minds to ask for those very things He wishes to give. Then let us record the prayers that we may never forget. It was so that George Müller kept account with God. Such a book, in which answers may be recorded as well as the petitions, immensely strengthens faith, and keeps the soul expectant. Seven subjects of prayer thus carried through to fruition are more an incentive to go on praying, than seven hundred begun and abandoned. *It is the derelict prayers of the saints that mainly discredit the power of intercession.*

In Malaita we have had a striking example of focussed and persistent prayer. A few years ago Sinmoo, an old fighting chief, came down from the bush. Adopting the teacher as his son he came to live in a newly formed Christian village. But though all heathen rites and customs were left behind and he came regularly to service, the old man's face remained heavy. When Christ was mentioned

there was none of that answering light in his eyes which is so sure a witness in the islands, for his heart remained dark and unopened to the Saviour. Many heard of him and continued faithful in prayer for him. Often we tried to make clear the way of escape, to tell him of the peace he was rejecting. We did not then know that his was a notable case, and that the heathen chiefs around kept urging him to die as he had lived, a worshiper of the *akalos,* that he might come back with them to haunt the place of their forefathers.

We were much troubled, for he was an old man on the verge of the grave, and our only resource lay in prayer. When last visiting his village, after two years, the prayers of the saints at length prevailed, and in the midst of a simple gospel service, without waiting for the close, the old man stood up and cried out loudly that he wanted to "trust." And so he did that day with his wife, son, grandson, and five others, to our great joy. We believe that the old man's conversion will have a great effect on the surrounding heathen.

One result has been to enlarge our expectations, to drive us afresh to our knees, and to increase the urgency of our prayers for other strong old heathen around the island who still obstruct the Gospel. Watching God fit His master key to the heart of this hardened old heathen fighter, makes us expectant that in answer to similar persistent prayer He will unlock other hearts also.

It is our privilege in the mission field to have many such men and schools in our prayer-gardens, and, like the Hebrew attackers at Jericho, to encircle them daily before the Throne of Grace. It is the greatest possible incentive to prayer, to visit such gardens of the Lord in person, to find tender green shoots out of a dry ground, some here, some there; to tend the growth and fruitage of the prayers God has compelled from us. "Watching thereunto" impels one with joy to go on, ever planting, ever praying. Many names need never be omitted from our prayers, until they are included in the Lamb's Book of Life! But is God only the God of the islands, and not also the God of the homelands? Is His hand shortened? "Pray Ye."

In the Solomon Islands we have a class of native dogs that suffer from chronic starvation. As might be expected they have but little spirit, so that when they take hold of anything, it does not take much to drive them off and to discourage them. They afford an apt illustration for our converts of the way many Christians take hold in prayer. I have told them how bulldogs, when they take hold, will die almost before they let go. Many a time since then, a native, ever quick at parable, has prayed: "Oh Lord make us bulldogs in prayer!" Such, indeed, are the intercessors who are needed in the Church today—men who will cry with the patriarch, "Though He slay me yet will I trust Him;" men who will set their faces to pray on with unwavering faith for years, in quiet confidence that what God has laid upon their hearts to ask, He is certain in the end to give.

SOME WOMEN OF CHILE AWAKENED BY THE GOSPEL

The Rev. Robert B. Elmore, D.D., Supt. of Educational Work and a group of teachers in the Central Escuela Popular, Valparaiso

Awakening of the Women of Chile

BY FLORENCE E. SMITH, VALPARAISO, CHILE

GREAT forces are at work in Chile—political, intellectual and moral—but the greatest, though humble and unheralded in its beginnings, is without doubt the Gospel of Christ, preached and taught in its apostolic simplicity. After fifty years of silent effort, it is now being recognized as such by political, educational and commercial leaders. President Alessandri, a few weeks after his election last year, sent one of his trusted lieutenants to consult with an evangelical leader concerning the future of evangelical Christianity in Chile, offering his sympathy and aid. The director of one of the great commercial schools recently put himself on record in the public press as one of those striving to live according to the Great Book, and thus publicly and naively allied himself with the erstwhile despised Evangelicals. An evangelical clergyman has been for some years one of the instructors in the National University. Business men, seeking clerks and laborers, bear witness to the sobriety and the integrity of those who have been trained in evangelical schools. Even the religious forces of the State Church have been stimulated to new activities, and have adopted new methods of work, in order to

keep abreast of this new, unwelcome and hitherto violently opposed missionary movement.

What Christ is doing in general in Chile, He is also doing for Chilean women, but there are particular ways in which the Gospel exerts an influence on their individual and collective needs.

There is great illiteracy and ignorance among women in Chile—and by no means always confined to the lower classes—because formerly it was not considered necessary or even womanly for females to have an education. They are not, however, deficient in mentality; on the contrary, there are very fine minds lying fallow among them, and a large general degree of intelligence in all classes, even in the very lowest. But the women need to be awakened and taught to *think*. Deprived of any but the most rudimentary education and considered in the home simply as the bringer-forth of progeny and the purveyor to masculine tastes and desires, not expected to have an opinion, much less to express it, should it differ in the least from that of her lord and master—what is there to stimulate thought in the lot of the average Chilean woman? She has been trained to *bear* with superhuman patience whatever her daily lot shall bring; and when one has so much to bear, it were easier not to think!

Neither has her religious faith stimulated her mental processes. Masses in an unknown tongue are not supernaturally interpreted, and it has become her life-long habit to sit with crossed hands and meekly bowed head, listening to that which she does not understand, but to which she piously gives the assent of her soul. A fluent flow of oratory pleases her Latin love of words, without regard to their content—"*Asi es, asi es*"—"so it is"; but just what is so, or why it is so, why trouble about that? Her sins will be forgiven, her heaven assured, by the word of the priest. Does she need more?

But the Word of God, taught by the Evangelicals in plain, colloquial Spanish, is understandable and practical. It stirs hitherto unsuspected depths of being and of will. One constantly hears of illiterate women, long past middle life, so keenly intent on learning to read this Treasure Trove that distance and all lesser objects of interest are obliterated. It is wonderful and wholly delightful to see the mental awakening which comes to these women.

The Gospel comes with an individual appeal—something to be accepted or rejected. At the beginning it is often violently rejected, just because it causes uncomfortable thoughts and reactions, a sense of personal responsibility, which of all things the Latin mind hates! But in other instances, it satisfies a sense of personal need, hidden away down deep beneath the crust of an unresponsive mentality, and then it is eagerly grasped. And as to accept it immediately brings opposition and persecution, the mental depths are stirred to meet these, and to defend the new faith which has illumined the deeps of the soul. The Gospel is not a comfortable feather bed on which to

be borne along through life; it involves effort, something which appeals to *me* and which *I* must work out in everyday living—it costs and compels. It is a personal message from *my God* to *me*—with no intermediary. Can you measure what that means to a soul who has been taught from infancy that there is no personal approach to the Mercy-seat of God without the intervention of priest and Virgin and saint?

Latin America exalts a woman to the place of Deity, in the person of the Virgin Mary, but there is little respect for womanhood. The "three obediences" are expected of the Chilean woman only in a lesser degree than of her Oriental sisters; always she is subject to masculine control. The emancipating breath of freedom which is sweeping around the world therefore finds her ill-prepared for personal initiative and self-direction. But when she accepts a personal Gospel and finds a personal Saviour, Friend and Guide, she begins truly to "find herself," and to subject her other "obediences" to the great Obedience.

In learning to read the Bible, and to think it through for herself, woman learned to read the newspaper and other things, and to think more clearly and intelligently about her personal relationships and responsibilities. She rises, almost visibly, into a comprehension, vague and dim at first it is true, but still real, of her true dignity and womanly estate. Co-education in evangelical primary and grammar schools and in the State University, where as everywhere else in the world the feminine mind shows itself the full equal if not the superior of its masculine companions, is freeing her from the traditional incapacity to say "No" to male insinuations and demands, where these are incompatible with righteousness, dignity or convenience. The equality of the sexes, which is being taught not only in schools, but by sermons and community lectures, is beginning to bear fruit. Slowly but surely the Latin American woman is coming into her own, and Latin American men are beginning to perceive this fact with astonishment and apprehension!

Better Wives and Mothers

Some husbands and fathers of reactionary tendencies have accused evangelical teachers of young women, of discouraging matrimony. There are some types of matrimony in Latin America, as elsewhere, which need to be vigorously discouraged, but the Gospel in Chile is exalting the Home and the Home-maker and the Home-sustainer in every possible way. It is behind all the modern social movements. It was the initiator of the crusade against alcohol, which now fortunately has been taken on by various organizations of a civic character. It is teaching the women and the girls of Chile that four walls do not make a home, nor martial relations a true marriage. It is teaching them the direct relationship between filthy, lazy, ig-

norant and careless housekeeping and the corner saloon and pawnshop. It is teaching the mother of ten and fifteen children, all but two of whom are dead, the measure of her responsibility, not only for not keeping them alive, but also for having brought them into a home physically and morally unprepared to receive them. It is teaching her that it is not true when she says of their death, "It is God's will," with pious shifting of culpability. In other words, the Gospel in Chile is bringing to the women the teachings of modern hygiene, child-culture, soul nurture, and home-making. And how they drink it in! It is all new—indeed it is difficult to realize *how* new, and the necessity of beginning at the very A B C to lay the foundations of this training.

Purifying Social Standards

One of the strongest counts in the indictment against the Roman Catholic Church, in its work in South America, is its failure to create and uphold standards of social morality. For four hundred years it has held unquestioned sway, and the hearts of the people have been as wax in its hands, and yet, by its refusal to recognize the validity of civil marriage, and by its own extortionate marriage fees, it has directly fostered illegitimacy, which, according to Government statistics, in Chile is much worse than in any European country. That thousands of the illegitimate children in South America have priests for their fathers, is an open secret.

The "single standard" of sex morality is not only not credited as a possible achievement in Latin America, but is openly scoffed at. Under such conditions, womanhood has naturally been the victim of the predatory male, and the high walls of protection found in conventual seclusion and existing customs of chaperonage, are the means which fathers and husbands have taken to defend their womenkind from such attacks. Such means are never very successful, however, and the evangelical churches are seeking to provide the Chilean woman with other and more powerful defenses— those which are erected within her own heart. Modern currents of thought and economic changing opportunities are now wooing the girls out into the great world, for which they are as yet so ill prepared.

And as woman is taught to guard her own defenses, so is she being taught to require of her men friends and claimants for her hand, purity in their own life and conduct. She is opening her eyes to the fact that there is no necessity of her being the innocent victim of men's vicious excesses, or of bringing syphilitic and alcoholic children into the world. She is being taught to stand upon her dignity and the economic independence which she is rapidly acquiring, and looking her suitor straight in the eye to say, "The purity of soul which you demand of me, I also demand of you; the day of the double standard for men and women has gone by. I can protect myself, I

can earn my own living—it is no longer necessary that a woman should marry. She can wait until she finds one whom she can respect and honor."

The Means to the End

(1) Through modern, evangelical schools, of primary, grammar and secondary grade, where not only arithmetic, physiology and history are taught, but social morality, the equality of the sexes, modern hygiene, and all that goes to make a thoroughly furnished Christian woman.

The Methodist Mission in Chile has three large, well-equipped, and successfully managed colleges for women, in Santiago, Iquique and Concepción, which are crowded to the doors every year by the daughters of Chile's upper classes. The Presbyterian Mission, through its Escuelas (co-educational schools of primary and grammar grade) is laying the foundations of Christian womanhood from the kindergarten up. And now the Women's Training-school for Christian Service which is being erected in Valparaiso, as a joint enterprise of the two Missions, for the preparation of teachers, nurses and deaconesses, will mean a great forward movement in the training of Chilean women leaders.

(2) Through sermons from the pulpit, through Women's Societies and Girls' Clubs in the churches, through social meetings for young people of both sexes, through community lectures and classes, dealing with the care of the body as well as the soul, hygiene in the home, child nurture, social morality and kindred topics are being taught and discussed.

(3) Through the union weekly church paper, which devotes at least a page to women's interests.

(4) Through the Young Women's Christian Association, which has recently opened its doors both in Santiago and Valparaiso, and which has a great work before it in Chile. Through its foyers, gymnasiums and cultural classes it is opening new horizons to hundreds of girls of the middle and upper-middle classes, and bringing new life and new interests to girls of the upper class by showing them how to share their advantages with others less fortunate.

(5) Through a large forward movement, planned conjointly by the two Missions—known among the Methodists as the "Centenary" and among Presbyterians as the "New Era," with Women's Departments and Secretaries in charge of them, for the training of women leaders in the evangelical churches.

All honor to the women of Chile, who for generations have struggled on beneath loads too heavy to be borne, uncomplaining, tolerant, patient, generous! A brighter day is dawning for you, oh my sisters—the day of equal opportunity, the day of social and political recognition, the day of personal initiative and spiritual rights.

The Great Need of American Indians

BY ROBERT W. SEARLE, NEW BRUNSWICK, N. J.

THE United States Government has failed to give to the American Indian that which alone can fit him to struggle against the tide of evil which exists on every reservation. The Indian schools give a fine secular training and many Indians grasp the opportunity but what a mockery to equip a man to make a living and to fail in training him to live. Education must go further where there is no Christian home to augment it. It is not the ignorance of worldly things that leads a man into the depths of sin, it is the ignorance of the life and teachings and power of Christ.

Every missionary views yearly the sad tragedy of those who, coming back from government schools where they have learned many externals of civilization, are soon dragged under by the power of sin. Some are reached by the Christian missions, but more are lost entirely or will always carry the marks of sin in their bodies and some day will pay the penalty either in their own lives or in the sufferings of wives and children. One young man, who had been telling me about his little boy who had died but a year before, said in a low heartwringing tone, "I killed my boy. It was my sin that he paid for. I would to God I could live my life over again." This man is a graduate of a government school and yet he was a helpless victim of sin until Christ lifted him out of filth and set him up as a power for good among his people.

Another young man on the reservation, a Carlisle graduate and a fine athlete, upon graduating took a position in the railroad carshops of a certain Pennsylvania city. In the year and a half that he was there, there was scarcely a night when he was not drunk. Being discharged on this account he came back to the reservation and there he too was touched by Christ and reborn, so that today he has an ideal home, happy and free from sin because Christ is there.

Many other cases prove that in spite of the philosophical opinions of certain learned college professors, Jesus Christ is the divine Saviour and education without the teaching of Christ makes a man's life like the course of a rudderless boat. Most of the Indians lack the Christian home influence. Children are brought up not only in ignorance of right but in contact with evil in its worst forms. Often the children are neglected and left to wander as inclination leads in a community where sin is unconcealed. The marriage relation is very lax and the laws are not strictly enforced on the reservations, owing to an improper division of responsibility between the state and the federal governments. Many parents have never been legally married. The result is frequent separation and desertion and also much of

what the law defines as adultery. Unsanitary living conditions, poverty and ignorance give little chance to hundreds of children.

One way to counteract such influences is the building of Christian boarding schools where the children will be trained in the "Jesus Road" before they have fallen into sin, where they will be given the chance which we claim that America holds open to all. For ten years there was no government school on the Winnebago, Nebraska, reservation and most of the Indian children lack even a primary education. A Christian school has now been built and these children not only can be reached, but through the little ones many of the older Indians who are at present unapproachable can be brought to the saving knowledge of Christ.

Week-Day Religious Instruction in Evanston

BY FRANK M. McKIBBEN, EVANSTON, ILLINOIS

Community Director of Religious Education

WEEK-DAY religious instruction was offered to the children of the first six grades of the public schools of Evanston during eight weeks of the last school year by the Evanston Council of Religious Education. All churches are actively cooperating in this Council except the Roman Catholic, Lutheran, Jewish and Christian Science bodies. The Board of Religious Education consists of seven members, who are responsible for the educational program and policy, and under whose auspices a large and successful Community Training School was conducted for twelve weeks last winter.

The classes for week-day religious instruction were held five mornings of the week, from 8:15 to 8:45, before the public school schedule and in the public school buildings. The Board of Education would not grant time out of the regular school day schedule, and hence the classes were held at this early hour. It is not a suitable hour for such work, since it lengthens the school day for the children, interferes with home duties and private lessons, and does not create the psychological effect of leading the child to appreciate the significance attached to instruction in morals and religion by placing these classes in the regular day's program. The Board of Religious Education hopes that the instruction may soon be given during the regular school day. In that case the classes will be held in church centers conveniently located with respect to the public school buildings. The Board of Religious Education paid for a nominal rental fee for the use of the public school buildings, and in this way the fine atmosphere of study, discipline and response, engendered by the public school room, contributeed very definitely to the work of the religious classes.

The response the pupils made to the work was as whole-hearted and sincere as that made to the public school work, if not more so.

The work offered in religious instruction is entirely voluntary and only those children are enrolled whose parents desire that they receive such instruction. When the invitation was sent out to the parents to enroll their children, practically one thousand children were enrolled in the classes. Considering the early hour and the voluntary aspect of the work, the attendance was very regular and prompt.

As all the teaching was given during one half hour a large number of teachers was required. The thirty-two classes were conducted by thirty-two instructors, seventy per cent of whom were public school teachers who felt that they could teach this extra half hour in addition to the regular school work, and whom the Board felt were qualified to give such instruction. The other instructors employed were trained Sunday-school teachers in the community. All were paid by the Board of Religious Education so much per hour for their services.

The curriculum was determined by the Board according to the following four general principles:

1. The material should acquaint the pupil with the Bible and cultivate interest in it.
2. It should lead the pupil to know and appreciate the life and personality of Jesus Christ.
3. It should instil in the mind and heart of the pupil the fundamental principles of Christian life and conduct.
4. It should be free from sectarianism.

The children were divided into three groups of two grades each (1st to 6th). These various groups studied material particularly adapted to the needs and ability of each. As the pupils were young, most of the material was in story form and included expression on the part of the pupil. Supplementary material in the form of music and art was used.

The program was supported financially by the citizens of the community, most of the money coming from the members of the various churches. A budget of $7,000 covered the expenses for the first eight months—from January 1st to September 1st, 1920. For the program from September 1st, 1920 to September 1st, 1921, a budget of $15,000 is being raised and the instruction is to be extended to cover the entire eight grades of the public school.

The program in Evanston was developed in connection with the establishment of the Department of Religious Education of Northwestern University, situated in Evanston. Dr. Norman E. Richardson, head of the Department, was chairman of the Board. Dr. George H. Betts, a member of the Department, is giving particular attention to the building of the curriculum and Dr. John E. Stout, educational advisor to the program, assists in training the teachers.

UNEVANGELIZED INDIANS OF COLOMBIA
They wear the outer garment when coming into the cities

Unoccupied Fields of Latin America

BY WEBSTER E. BROWNING, PH.D., LITT.D., MONTEVIDEO, URUGUAY

ANY consideration of the responsibilities of evangelical Christianity for the evangelization of the peoples of Latin America must necessarily be based on a study of the actual spiritual needs of each of the three great social castes or divisions into which the population of these twenty republics is divided. These divisions are the following:

1. The pure Indian tribes which, in general, occupy the hinterland of the continent and are not in contact with the inhabitants of European descent.

2. The creole or mixed population, which forms the working class of the cities and of the entire coastal region.

3. The intellectual ruling class, whose members are generally of pure European descent or birth, and who have accumulated, by inheritance or otherwise, a considerable portion of the wealth of their respective countries.

In this study of the unoccupied fields we do not include the second division for, while unfortunately its members have not all been evangelized by either Catholic or Evangelical Christianity, it is a fact that the most faithful adherents of both these churches are found among the creole population. The various orders of Catholic clergy have fringed the continent with their missions and general work, and the

majority of the creoles are members of that Church and yield it a sometimes reluctant obedience.

The intellectuals of the various countries, especially the men, although baptized into the faith by pious mothers, have almost unanimously become estranged from the Church and yield it neither respect nor obedience.

The work of evangelical missions has, in general, followed in the steps of the Catholics and is even more strictly limited to the coastlands. Although the movement has crept up the great waterways and established a few outposts in the great interior, it has in general been limited to the towns and larger cities along or near the coast line. Only sporadic efforts have been made to reach the indigenous population, and the concern of the evangelicals for the spiritual welfare of the intellectuals has been distinguished for its rarity or complete absence. Consequently, the unoccupied fields of Latin America lie at the diametrically opposite extremes of the social scale, and must be studied separately.

The Indigenous Population

Christian work among the more than 15,000,000 Indians who dwell within the limits of Latin America seems to have escaped the concern of both Catholic and evangelical forces, so that the evangelization of this great mass of fellow-Americans today constitutes one of the greatest challenges that can be presented to twentieth century Christendom.

In order to understand the extent of this problem, it is necessary to note the various tribes that compose this pure Indian population. For the sake of brevity, these may be tabulated as follows, but for a fuller understanding of the problem they must be studied more in detail.

Country	*Indians*	*Principal Tribes*	*Evangelical Work*	*Untouched*
Mexico	5,000,000	Yaquis		Almost entirely
		Mayas		
Guatemala	1,200,000		Presbyterians	Largely
			Independents	
Nicaragua	10,000	Mosquito	Moravians	
Colombia	2,000,000	Chibchas, etc.	Presbyterians	Almost wholly
Venezuela	300,000		None	Entirely
Ecuador	1,600,000		None	Wholly
Peru	3,000,000	Quechuas	S. A. Evang. Union	Largely
			Adventists	
Bolivia	1,000,000	Aymaras	Peniel Hall M.	Largely
			Bolivian Indian M.	
Guianas	40,000		Moravians	Largely
Chile	102,000	Araucanians	So. Am. M. S.	Largely
		Alacalufs, etc.		
Argentina	50,000		None	Wholly
Gran Chaco*			So. Am. M. S.	Almost wholly
Brazil	1,500,000	Various	Bible Societies	
Paraguay	50,000	Chaco	Inland S. A. M.	
Uruguay	None			

*The term applies to the great unexplored interior of South America, including territory in Brazil, Argentina, Bolivia, and Paraguay.

Work among the Indians

The Roman Catholics have planted a few missions on the outskirts of this great interior region which is inhabited almost solely by the Indians, but the results of their work have been scant. No doubt many consecrated priests have given their lives to the carrying of the Gospel to these dark-skinned people of the forests; but the example of the few has been more than counteracted by that of the majority and it must be confessed that the morality of the native son, untouched by the influence of the foreigner, sometimes puts to shame that which is practiced by those who pose as his teachers of a new religion.

BRAZILIAN INDIAN OF THE INTERIOR

The evangelical missions have established a few centers from which successful work is now being carried on, and the principal ones may be mentioned.

The Moravians are working among the tribes of the Mosquito Coast of Nicaragua, and also in the Guianas among the Indians and the Bush Negroes. Among San Blas people, there is but one worker, a woman, and she is an independent missionary. The Presbyterians are extending their work in the region of Quezaltenango, Guatemala, to include some of the Indian tribes, and there are one or two independent missionaries in that same republic who are working among the tribes of the great interior. In Colombia, the Presbyterians have a mission station in the Sinn district which reaches the pagans of that region, and some work is also being done in the Province of Antioquia, in the valley of the Cauca.

The South American Evangelical Union has an excellent work on its farm at Urco, near Cuzco, Peru, and in the same republic, near Puno, the Seventh Day Adventists have had unusual success in reaching and evangelizing the Indians that live on the high plateau in the region of Lake Titicaca. Two independent missions are working in Bolivia. These are the Peniel Hall Mission, on the shores of the Lake, and the Bolivian Indian Mission, with its center at San Pedro.

The South American Missionary Society has a well established work among the Araucanians in Chile, and also in the *Chaco* in both Argentina and Paraguay. The founder of this Society was the

lamented Captain Allan Gardiner, and his tragic fate has served as a stimulus in the splendid work now being done by those who have come after him.

Finally, the Inland-South America Missionary Union, generally known as the "John Hay Mission," from the name of its founder and present leader, which has its center at Villarica, Paraguay, is reaching out into the great State of Matto Grosso, Brazil, and has already established a station among the Tenenas and visited the savage Bororos for the purpose of beginning a work in a region where there is considerable population.

It will be seen that these efforts are altogether uncorrelated, and, as a result, but little real advance has been made. The independent missions are poorly equipped and have but few workers, and the great Boards do not seem to have been able to enter on a work distinctly for the Indian.

Suggestions for a Program

It is now time to make a united approach to this problem of the evangelization of the pure Indian by the evangelical churches, and the writer makes the following suggestions as to organization:

(a) The formation of *an interdenominational committee* for the sole purpose of prosecuting this work among the pagan Indians of Latin-America. Such an organization might be effected under the general guidance of the Committee on Cooperation in Latin-America, which is already responsible for a number of cooperative enterprises in this mission field. Such a Board would assume the direction of the cooperating bodies, finance the work, and secure the appointment of missionaries because of their peculiar fitness for this form of service, rather than because of any particular ecclesiastical affiliation.

(b) When such a central Board is organized, under its direction strategic centers should be established from which the missionaries could most readily penetrate into the surrounding territory by means of the natural waterways and land routes. Each center would be responsible for the eventual evangelization of a distinctive ethnic group—such as the Araucanians in Chili, the Chibchas in Colombia, the Quechuas or the Aymaras in Peru and Bolivia, and the Mayas in Mexico—and its missionaries would learn the language and customs of this one people.

(c) In case the organization of such a cooperative committee or board does not appear possible, then the Mission Boards that are interested in this problem should apportion among themselves the primary responsibility for these different groups, much as territorial responsibility was apportioned in Mexico under the "Cincinnati Plan," allowing each one to work out its distinctive problem in its own time and manner.

Unreached Intellectual Classes

An even more important unoccupied field of Latin America is that of the intellectual, cultured classes, generally known as the aristocracy. This field is especially important, because on the good will and personal interest of its members in evangelical work depends the future of the work among all classes on the continent. Although practically all the members of this class are Roman Catholic in name, only the women are faithful to their vows. The men, as a rule, openly confess their lack of interest in religion in general, and their distrust and dislike of that special form to which they have been accustomed. Of university students, for example, not more than ten per cent can be said to be even friendly to Catholicism, another ten per cent opposes it, and the remainder are indifferent to all forms of religious thought. Viscount Bryce, a keen observer, after his journey through South America wrote as follows:

"The intellectual life and the ethical standards of conduct of these countries seem to be entirely divorced from religion. The women are almost universally practicing Catholics, and so are the peasantry, though the Christianity of the Indians bears only a distant resemblance to that of Europe. But men of the upper or educated class appear wholly indifferent to theology and Christian worship. It has no interest for them.....The absence of a religious foundation for thought and conduct is a grave misfortune for Latin-America."

That he has not overstated the situation might be proved by reading the declarations of many of the intellectuals of almost any one of the various countries. One, a Brazilian, recently said to his class in the law school:

"The Catholic faith is dead. There is no longer confidence in Christian dogma. The supernatural has been banished from the domain of science. The conquests of philosophy have done away with the old preconception of spirituality.....The simple spirit refrains from all criticism and accepts the idea of God without resistance. The cultured spirit repels the idea, in virtue of its inherent contradictions."

Another, an Argentine, has written:

"This life has its finality in itself. We shall not be happier while on the earth because of the invention of a myth, more or less ingenious, as to the existence of another life beyond the tomb."

These men cannot be blamed because of the extreme position they occupy in regard to matters spiritual. Catholicism is, for them, synonymous with Christianity. Unable, as thinking sensible men, to accept the superstitious practices of the Church about them, repelled by the failure of its official representatives to practice in their own lives the precepts they are supposed to teach others, shocked at the puerility of much of its teachings, they have swung to the other extreme of the arc, and, with no practical knowledge of a purer form

of Christianity, largely due to the failure of the evangelicals to interest themselves in this rank of society, they have frankly declared their belief that all religion is useless, and God a myth.

Among some of the evangelical missionaries on the field the belief seems to have prevailed that since Christ preached to the poor, it is still necessary to limit the preaching of today to the unlettered, forgetting that He first confounded the doctors in the Temple and afterward called the learned Saul of Tarsus to be the principal expounder of His doctrines. The line of least resistance has led the missionary forces to work among the laboring classes, disputing with the Catholics this important field, to the neglect of both the native son of the soil and the intellectual classes. Few native ministers have been prepared who can preach acceptably to a cultured audience and, as a result, the adherents of the evangelical churches in all Latin America are, as a rule, from the ranks of the proletariat.

The cultured classes, in consequence, have come to look on evangelical Christianity as suited only to the illiterate, and the strong caste feeling that prevails prevents their learning at first hand from attendance on the services, our real doctrines and practices. Moreover, the average Protestant chapel, too often but an unadorned rented room in a dark street, with its consecrated but poorly prepared preacher, has no more attraction for the cultured resident of these countries than would such a service, under the ministry of a sable preacher, in one of the back streets of one of our southern cities, offer to the cultured Southerner.

Accustomed to the lights and the swinging censers, the incense-laden air and the gorgeous vestments of the clergy intoning the mass in an unknown tongue, which calls for no concentration of thought on the part of the listener, the walls covered with gaudily decorated images, each with its flaming altar before which prayer may be made to this or that saint, the Roman Catholic finds even the best Protestant church dismal and cold. Add to the unusual barrenness of surroundings that characterizes these churches and chapels in Latin-America the presence of a speaker who is, in his preparation, often but a little above the generally illiterate people to whom he preaches, and it is not strange that cultured thinking men are not attracted to the services.

The Solution of This Problem

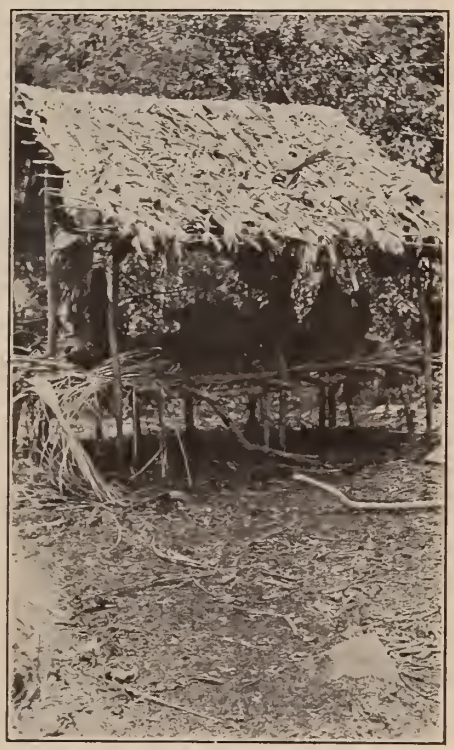
1. Key up all missionary educational institutions by means of generous subsidies which will enable the missionary teacher to educate as well as instruct. Instead of having to adopt an opportunist program because of the necessity of self-support, it should be possible to offer cultural courses that will prepare our students for intelligent participation in all spheres of national and social endeavor.

2. More adequately prepare the ministry by means of high-grade seminaries strategically distributed throughout the field.

3. Erect houses of worship in accordance with the ecclesiastical architecture of the country, in which God may be worshiped in a dignified manner, yet without yielding to the desire for gaudy decoration that too often prevails.

4. Establish lectureships on Christian Apologetics, to be filled by outstanding lecturers and preachers, sent out each year for this purpose.

5. Exchange professorships between the universities of the two Americas in order that representative intellectuals of our land, although they may not go with a distinctly Christian message, may interpret our ideals to the Latin Americans, and the professors from the South take back to their own people the inspiration which they would receive in our centers of thought.



HOW INDIANS LIVE IN COLOMBIA

That the time is psychological for such effort is shown by the friendly attitude of the men who stand high in intellectual circles, and show their appreciation of Christian truth when it is presented to them in an attractive manner and in their own tongue. One such man, a lawyer in one of the South American capitals, wrote to a Protestant educator whom he had heard discussing some of the principles of Christian education, and said:

> "The noble and sane ideas which you advanced in your address, to which I listened with the closest attention, are the same which I, in the nebulosity of my own mind, have been feeling after. I want to say to you that you have exactly translated my own feelings and convictions, which I myself can not express."

These two unoccupied fields of Latin America constitute a tremendous responsibility for the churches of evangelical North America, a responsibility that cannot be shifted to others and which ought to stir Christian people to immediate and efficient action.

The McAll Mission Jubilee

THE fiftieth anniversary of the McAll Mission in France, founded in 1872 by Dr. Robert W. McAll, was held in Paris and other Mission centers during the week of June 25th to July 2d. A large number of prominent delegates came together not only from the French cities and towns but from America, England, Scotland, Holland and Switzerland. The celebration included addresses by the director, Pasteur Guex and other workers and delegates; receptions, public meetings and visits to McAll centers. At St. Quentin a new building was dedicated to take the place of that destroyed during the war. This includes an auditorium, class rooms, gymnasium, director's apartment and a playground for children. One evening was spent visiting "le Bon Messager," the mission boat which goes through the rivers and canals in France carrying the Good News. Another visit was to the School for Young Evangelists in which twenty young women have been preparing for Christian work at home and abroad. Visits to outlying stations included Amiens, Desvres, Marseilles, Nice and Rouen, where a new Fraternité has been opened. The McAll Mission not only conducts its schools and halls of evangelism, but has also an orphan home and vacation colonies.

The delegates were much impressed and enthused by what they saw of the work. France is passing through a crisis, as are other peoples of Europe. The tendencies toward socialism, materialism and indifference to religion must be counteracted by such work as that carried on by the McAll Mission and the evangelical churches of France. The Mission gives a clear Gospel message by word of mouth and by Christlike service. The results are seen in transformed lives, in families united and purified, and in Christians educated in the Bible teachings and trained for Christian service.

BEST METHODS

Edited by Mrs. E. C. Cronk, 1612 Grove Avenue, Richmond, Va.

SOLVING EVERYDAY PROBLEMS

IN MEETING effectively the everyday problems lies the success or failure of missionary societies. The testing time is not some great crisis. The greatest difficulty is not some outstanding rock with smooth sailing on either side if once it is successfully passed. There is no magic key to successful meetings. Success is to those who faithfully meet the problems of every day. No annual flare of enthusiasm or biennial revival of interest will bear us on to our goals. No spectacular methods which occasionally attract large crowds are sufficient. The regular, steady advance of the church and the society which carefully meet the everyday opportunities and solve the everyday problems is the advance that counts in missionary success.

MEETING THE SHORTAGE IN DAYS

Among the various shortages to be considered is the alarming shortage in days. There are not enough days in the week for all the meetings we want to hold. The First M. E. Church of Germantown, Pa., has successfully met the problem of not enough days in the week.

The women of First Methodist Episcopal Church of Germantown, Philadelphia, have combined their three largest organizations, Women's Foreign Missionary Society, Women's Home Missionary Society, and Parish Auxiliary into a Federation which meets on the second Tuesday of each month. The first meeting is held from 11 to 12:30, with luncheon at 12:30; second meeting, 2 to 3:30; third meeting, 3:30 to 5 o'clock. The societies advance consecutively as to hour of meeting so that no society has a monopoly upon what might be considered the most desirable time.

For the luncheon, a committee of hostesses is selected for each month. These women are chosen alphabetically from lists of the three societies. They pay one dollar each on the day they serve. They meet and decide upon their menu and work out full details of the luncheon. The luncheon is free to all other members of the Federation. Membership in any one of the three societies constitutes membership in the Federation. When the Federation was first inaugurated ten women made a sufficiently large committee and $10 could easily finance the cost of provision, but our plan has gained such popularity that we are now serving each month about 140 women and our committee has been increased as necessity demanded until twenty hostesses are now needed.

This gives a working capital of $20. A careful list of all expenditures is kept by the committee each month and tabulated for reference. No donations are accepted. The full cost of the luncheon must come out of the fund.

The following advantages have grown out of our Federation plan:

1. Only one day a month need be given to these meetings instead of three separate afternoons.

2. We have one fine Federation Day to which we can always invite newcomers.

3. The meeting of the hostess committee to arrange for the luncheons

and the preparing of the meal gives twenty women an opportunity for intimate acquaintance.

4. People who never had a real interest in foreign missions will come to one of the other two meetings and invariably hear something they never would have heard otherwise, and vice versa.

5. The fellowship of the luncheon on Federation Day promotes sociability among our whole body of women.

6. An aggressive society soon outgrows the accommodations of most modern homes and the entertainment devolves upon a few women. In our new plan every woman shares the responsibility of hostess on the same basis of cost and labor.

Each of the three societies conducts its own meeting as if it were a separate organization. There is, however, an Executive Committee composed of equal representation from all three societies which functions in all matters pertaining to the general conduct of the Federation or in matters which affect the whole body of women in the church. This Committee usually reports at the luncheon hour.

There has been an increase in membership of about fifty per cent. in each of the societies since the adoption of the federation plan.

Mrs. Edward A. Bleckwell.

DOWN TOWN MISSION STUDY

A missionary society tried a mission study class meeting around at different homes. The attendance continued to go lower and lower until it reached three. One woman saw that if it were possible to have a place of meeting in the shopping district many women could be there. She arranged meetings in the Director's Office at her husband's business house. She added to his office equipment her electric percolator, and served tea and wafers. The attendance increased to sixteen. After completing the study of the foreign mission book the interest was so great a class in the home mission book followed.

Carrie Kirschner.

COLLECTING MONEY AND CONSERVING TIME

It yet remains true that in many missionary societies one half of the hour for meeting is consumed by the treasurer in the receipt of monthly dues. The treasurer sits with her record book in hand while the members file up to her to know how much they owe. The money is paid and the change is made while the other members of the society wait.

Many societies are introducing the duplex envelope. One side is for the regular missionary offering, the other for a contingent or administration fund which pays for literature and administration expenses in the local society and also in the state or synodical society and in the national society. No time is wasted in collecting money in meetings. Every member knows by her envelopes whether she is paid up or not. No extra offerings are required to meet incidental expenses. The Treasurer can make her entries carefully at the time that suits her best.

HOW THEY DO IT

Practical workers tell how they meet everyday problems.

Home Editions of Summer Schools: "Only a few of our congregation ever attend a missionary conference or summer school. This year we carefully selected delegates from every organization with the understanding that they would take careful notes and reproduce the summer school in miniature when they came home. We held a week's institute for our entire congregation with delegates giving courses in Bible study, mission study and the other subjects presented, and closing with the pageant given at the summer school."

Floor Maps: Wall maps we know and table maps, and even lap maps

but here are missionary floor maps: "I draw on the floor of our Sunday-school building maps of countries we are studying. The children gather around and locate mission stations. The chalk marks can easily be erased with a mop."

Story Possibilities: "As a result of a story telling class, a dozen or more teachers in our Sunday-school are learning to tell stories. They have an equipment of missionary story books and leaflets and are ready to tell a story in any meeting or organization of the church when called on. A short missionary story is told every Sunday in each department of the Sunday-school."

Men's Mission Study Class: "The women of the church served a hot supper at the church every Thursday night for six weeks to all the men who joined the class. This made it possible for business and professional men to come to the class without the long trip home and back again. Twenty-five cents was charged for the supper which was actual cost. No individual or organization in our church is allowed to make any profit on any meals served. Our only purpose is to promote sociability and to make it possible for busy people to attend meetings. If there should be any profit it is used to meet the deficit on some other occasion. The members of the class always had a delightful time at supper together, and entered heartily in the discussion which followed."

A Timekeeper Did It: "Our Society had lapsed into the habit of beginning late, and running late and stopping late. An official timekeeper was appointed. She quietly tapped a bell at the time to begin the meeting. If no one was present but herself and the president the meeting was begun. Members soon learned the meetings were going to begin on the minute and began to arrive on time. The timekeeper was given the schedule of the meeting. She unostentatiously called time on the various features of the program. Business no longer drags. Speakers no longer take twenty minutes when they are given five. Our entire meeting is more alert than formerly because of the businesslike little woman who sits pleasantly but firmly with a watch in hand, and who allows barely enough margin to keep the meeting from being mechanical."

Exchange Delegate: "Each society in our church elects a delegate to attend the meetings of the other societies or organizations, either regularly or at least once during the year. At every meeting of the Children's Society an official representative of the Women's Society is present. The children in turn send one of their members to the Women's Society each month with a three-minute verbal report on the progress of their work."

Library Plans: "Our church council has decided to have every member of the congregation read at least two of the following books during this year: "The Trend of the Races;" "In the Vanguard of a Race;" "Building with India;" "India on the March;" "Lighted to Lighten." There will be a special honor roll on which the names of all those who read the five books will be posted. Every member who cares to do so will buy a copy of each of the books to be read and pass it on, according to a careful plan. In addition, the church will buy a number of copies of each book to be placed in the hands of directors of divisions in our reading contest. The children have a special contest using "The Wonderland of India;" the "Magic Box" and "A Child's Garden of verse in India."

Church Cabinet: "In olden days every organization in our church was a law unto itself. Now we have a Church Cabinet composed of the pastor and one representative from every organization in the church. The result is that our work is carefully and cooperatively planned for the whole church."

FURLOUGHED MISSIONARIES

(Continued from July)

How may furloughed missionaries be more effective in their home churches?

This question was asked of missionary leaders in local churches and here are some of the answers:

"Furloughed missionaries are missing a great opportunity for publicity because they so seldom present their cause through the city and county papers. They make careful preparation to give their message to the comparatively small audiences who will hear them in the churches. Yet many missionaries who would never think of saying, 'I shrink from such publicity as speaking to an audience' will miss the far larger audiences who are not in the church but who do read the papers.

"I always avoid reporters. I shrink from newspaper publicity" said one missionary with boastful humility. We should get out of this old rut of thought. Every speaker should prepare his message for the press as carefully as he prepares his message for the pulpit. The reason we have so much poor and undesirable publicity is that we have such unprepared publicity. If every missionary who plans an itinerary would select excerpts from his addresses and have them mimeographed for the papers he would more than quadruple his audience.

If he prepared also statements about conditions, progress, and prospects in his field that could be used as an interview, many papers would give such facts a wide publicity.

The average reporter who comes to a missionary meeting is about as much at home as a missionary would be in the Stock Exchange. If a carefully prepared statement of important facts, giving the conditions, needs and conclusions reached is handed the reporter he can supply the local color to make a good story.

"It would be a good plan for our missionaries to be prepared with different types of talks suitable for various occasions. Some little curio or object of interest carried in the pocket or traveling bag, ready for display as an introduction is sure to enlist a hearing if he should be called on to speak to a Sunday-school or children's society; a story of girlhood ready for the young women's meeting and so on. He might also *make* opportunity to speak if he were prepared in this way. I knew one missionary who always went to the superintendent of schools in whatever city he visited and told him he would like to tell his girls and boys some stories of Africa. He knew exactly what he wanted to do and prepared himself to do it exceptionally well, so that he soon became known as an especially good speaker for boys and girls. He was really no better than dozens of others but he selected stories from his experience that were especially interesting to boys and girls, carefully prepared them, and tactfully made opportunity to use them. When there seemed no opening to speak in a Sunday-school he would say to the superintendent: 'Now if you'll give me exactly seven minutes this morning, I'll tell your school about an African boy whom their gifts helped to bring to Christ.'"

* * *

"Tell them to give us more stories from the field. To say 'the gospel is advancing in India,' does not make half as much impression as the true story of some man or woman who has become a Christian."

FURLOUGH TRAGEDIES

A missionary family came home on furlough. For seven years they had been looking forward to that home coming. During the days in China, when the father was out on his long journeys and some of the children had to be sent away from home to attend an English school, they looked forward to that furlough year together. During those seven years of drain they reached out toward the one year of spiritual refreshing.

When they reached America their income was so limited and rents so high it was impossible for them to get a house in the university city in which the father was to study, so the father rented one room and did his own housekeeping in the university city, the oldest child stayed at a grandmother's to save expense and went to school, and the overworked mother overworked further in trying to keep down expenses for herself and the three little children in a small town which had the one advantage of low rents.

* * *

When, during her furlough year, an invitation came to address a great meeting in a distant state she decided it was worth while, so her mother came to stay with the children and the missionary made the necessary and difficult readjustments to guarantee the smooth running of the domestic machinery, travelled two days and a night and arrived at the place of meeting. The meeting began ten minutes late. The choir gave a long and strikingly inappropriate musical program. The pastor talked at length on the Scripture lesson. The president of the missionary society gave a fifteen minute talk. Ten minutes was occupied with the introduction of the speaker. At 9:30, the hour at which most of the congregation confidently expected to go home, the speaker was introduced!....She had spent fourteen years in Africa!

* * *

A great audience was assembled to hear a missionary from India. Big business men were there who were used to considering big propositions. They might have endowed hospitals. Women were there whose hearts were tender. They might have taken into their hearts the suffering women and children of India. Young men were there and young women who were considering where their lives would count for the most. They might have given their lives for India.

The missionary preached a sermon on the "Ten Virgins" with scarcely a mention of India, its needs and opportunities and made no missionary application whatever.

* * *

A missionary came home to rest and build up and bring information and inspiration to the home church. He reversed the order and put the rest last. When he landed, an invitation to address an important convention greeted him. Another and another followed, all of them so important that he felt he could not decline. Large funds were to be secured for new buildings. Without any rest or chance for study he rushed from one place to another. In the meantime a crisis arose in his mission and he was called back to the field before his furlough was over. Within a year he broke down completely and had to return home, a semi-invalid for life.

FROM MISSIONARY DIARIES

They reveal some of the methods of recuperation, also some causes of furlough exhaustion.

"Have spoken in ten different cities in ten days. Feel a bit exhausted. I wonder whether we would not really accomplish more if we made every seventh day a day of rest even in the Lord's work. When we speak on Sunday I believe that we should take Monday for complete rest. I feel very weary and I recognized the lack of challenge in my last talks."

* * *

"What a wonderful hostess I have at this place. At the train she took charge of my baggage and looked after my Pullman reservations for my outgoing journey. Now I am in my room with these blessed words in my ear, 'You have three hours to yourself before lunch. I have asked that no one call until after lunch. Rest or read or write as you please.'"

* * *

"Unusual experience number one! My host said upon my arrival, 'I'm a busy man myself and I travel a lot. I know how correspondence accumulates when one is traveling. If you

want a stenographer this morning I'll send mine over to the house and you can get all of these letters out of your system that are keeping you awake at night.' What a wonderful help that will be!"

* * *

"Met a woman who told me that every morning before she goes to her day's work she prays for me. The most encouraging thing I have discovered on my furlough is the prayer that is being offered daily for the missionaries."

* * *

"Have spoken at three churches today. It seems strange that no one thought of arranging for me to be taken from one church to another. Each chairman wrote the hour at which I was expected to arrive. I realize now that I spent more time and energy in finding the churches and in walking than I did in speaking."

* * *

"The hardest thing about my furlough is that my wife has to give most of her time to petty economies and hard work at home while I visit the churches. A year's training in the Kindergarten School at the University would mean so much in her work but we cannot afford it. Sometimes I wonder whether our mission can afford for her not to have it."

THESE MAKE FURLOUGHS WORTH WHILE

The Boards that furnish homes and apartments for their furloughed missionaries in seminary or university centers, and maintain missionary headquarters at Chatauqua or other Conference grounds to make possible attendance at some of the great Summer Schools or Winter Schools in America.

* * *

Hostesses who give missionaries a chance for quiet rest between speaking engagements.

* * *

Program makers who omit most of the introductory and likewise most of the closing features of the program and give the missionary a real chance to deliver a real message.

* * *

Boards who have a hostess to meet incoming boats, welcome missionaries, arrange appointments with dentists, oculists and other specialists; who act as shoppers' guide and give the information and help needed, as well as furnish the warm glow of real welcome.

* * *

Automobile owners who thoughtfully provide transportation from stations, and to and from speaking appointments, with restful rides in between.

* * *

Friends who help to arrange trips to inspiring summer conferences.

* * *

Those who also quietly and unostentatiously add efficiency equipment to the missionary outfit.

* * *

Friends who send tickets for good musical events or literary lectures.

* * *

Choir leaders who choose inspiring missionary hymns instead of soothing lullaby selections to follow missionary addresses.

* * *

Intercessors who constantly hold up missionary hands through prayer.

* * *

All who eliminate the note of pity from their conversation and their thinking and put in its place a note of loyal understanding cooperation.

* * *

Any one anywhere who helps in any way to give the missionary, in that priceless furlough year, opportunities for:

Physical upbuilding.
Study.
Relaxation and recreation.
Inspiration.
Association with his own family.
Helpful contact with others.
A chance to give his message to the home Church.

PITFALLS FOR THE UNWARY

HELEN BARRETT MONTGOMERY gives eight suggestions for giving Missions a fair chance in the Missionary Meeting.

The path of the program maker is not a macadamized road. On the contrary it is full of ruts and mud holes and big rocks and sloughs of despond. It is just as well to warn the chairman of the program committee of these in advance, so she will not get her expectations up. I may mention a few of the perils of the road.

First, there is the *rut*, deadliest of all. It is so easy to get into a rut, and so hard to get out, and a rutty program always means a poorly attended missionary meeting. Not to carry my figure further, for I see it is going to be hard sledding to prolong the agony, I will list a few:

1. Long, musical program wherein the sopranos warble sweetly some luscious love song and take up the time that ought to be given to the missionaries. If you must have special music, make it missionary; but why not have congregational singing instead of special music?

2. Long devotional exercises. The leader of the devotional exercises chooses some exceedingly long and not wholly appropriate chapter in the Bible, and reads it through, ruthlessly. Even salt is to be used sparingly for savor, and the salt of the Word is no exception to this rule.

3. Long prayers. This failing is not so frequent as some others, perhaps, but I have heard long and inappropriate prayers that quenched the spirit of the entire meeting.

4. Lack of preparation on the part of the speakers. Why tolerate, at this date, the woman who gets up and reads a tract, mispronouncing all the foreign names, stumbling over all the long words, reads in a monotone, and puts all her audience to sleep except those who are too jumpy and nervous for any such refreshment?

5. Holding the meeting in a dark, dusty, unattractive, cold room. An attractive meeting place is the foundation of a good missionary meeting. By the way, why do the chairs always have to be set in stiff rows? Why can't we draw up around a table, sort of sociable like, and pass pictures around and talk about the subject of the meeting in an informal way? There is no law against having posies in the room, or open windows, or dusted piano tops.

6. The intrusion of business items on the time that ought to be spent on the program; spending, as Mrs. Peabody says, a considerable time on inconsiderable items of business—debating a half hour whether you shall serve chicken salad at the next tea, or whether the decorations shall be pink or yellow. Why not commit all business items to committees, who shall make a report of their findings and have the report either adopted or refused? This will take only a minute, and will not wear out the audience with the difficulty of making up its mind between several courses of action.

7. The absence of the prayer spirit. This is a real trouble with a good many programs. They are not founded in prayer, nor given in prayer, nor accompanied by prayer, nor followed by prayer. Why not stop to pray just after you have heard a particularly appealing presentation of a topic? Why not interject prayer during the progress of the program?—Real prayer; definite prayer.

8. Lack of preparation. This most frequently comes from what Mrs. Peabody calls being "uncooked." Programs are presented raw, without careful preparation in advance, and studying over every detail. If genius is an infinite capacity for taking pains, surely our program committees can have genius if they will.

Woman's Home Mission Bulletin

Edited by Florence E. Quinlan, 156 Fifth Avenue, New York

INTERRACIAL COOPERATION

The Commission on Interracial Cooperation (416 Palmer Building, Atlanta, Ga.), has issued a handbook on interracial cooperation. This survey of agricultural, educational, social, civic, welfare and missionary forces is positively heartening, as one takes into consideration the large number of leading personalities, colored and white, listed from all parts of the country, as also the large total of increasing funds released for use in positive and constructive helpfulness.

The Commission on the Negro and Race Relations of the Federal Council has enunciated the following statement of principles:

"Recognizing one God as the Father of all, and conceiving mankind as His family, we are convinced that all races are so bound together in an organic unity that only on the basis of brotherhood can satisfactory relations be secured. The Christian conception of God and man constrains us to believe wholeheartedly that the races should and can live together in mutual helpfulness and good-will, each making its own contribution to the richness of the human family as a whole and cooperating with the others in seeking the common good.

"We, therefore, set forth the following as the purposes which this Commission will seek to serve:

"1. To assert the sufficiency of Christianity as the solution of race relations in America and the duty of the churches and all their organizations to give the most careful attention to this question.

"2. To provide a central clearing house and meeting place for the churches and for all Christian agencies dealing with the relation of the white and Negro races, and to encourage and support their activities along this line.

"3. To promote mutual confidence and acquaintance, both nationally and locally, between the white and Negro churches, especially by state and local conferences between white and Negro ministers, Christian educators and other leaders, for the consideration of their common problems.

"4. To array the sentiment of the Christian churches against mob violence and to enlist their thorough-going support in a special program of education on the subject for a period of at least five years.

"5. To secure and distribute accurate knowledge of the facts regarding racial relations and racial attitudes in general, and regarding particular situations that may be under discussion from time to time.

"6. To develop a public conscience which will secure for the Negro equitable provision for education, health, housing, recreation and all other aspects of community welfare.

"7. To encourage efforts for the welfare of Negro workers and the improvement of relations between employers, Negro workers and white workers.

"8. To make more widely known in the churches the work and principles of the Commission on Interracial Cooperation, and especially to support its efforts to establish local interracial committees.

"9. To secure the presentation of the problem of race relations and of the Christian solution by white and Negro speakers at as many church gatherings as possible throughout the country."

In carrying out these principles the various Boards in their work for Negroes have large responsibilities. What more effective agencies of cooperation have there been through the years than the Boards which have poured out treasure and life for Negro youth in helping to dispel ignorance, soften prejudice, develop character and train leadership? The values of interracial cooperation hang on two hinges—one, the willingness of white leaders to confer with Negro leaders and cooperate with them; the other, the existence of educated Negro leaders possessed of the Spirit of Christ and willing to assume responsibility for better things. Have not mission schools been most largely responsible for the creation of this second group? Is it not also true that the very presence of a well-conducted Christian educational institution, social center or intelligently-led church for Negroes in a town or city is a most effective center for real cooperation? It must also be recognized that it is through missionary service that channels of

good-will and fellowship are kept open between colored and white denominations in the same great households of Protestant faith.*

POEMS TO USE IN MISSION STUDY*

By Leslie Pinckney Hill

The following poems and others by Leslie Pinckney Hill, a Negro, are found in "The Wings of Oppression," published by The Stratford Company, Boston, Mass., and are here used by permission of the publishers.—*Editor.*

In the Foreword to the volume of poems, entitled "The Wings of Oppression" by Leslie Pinckney Hill, the author says: "The Negro has been driven under all the burdens of oppression, both material and spiritual, to the brink of desperation, but he has always been saved by his philosophy of life. He has advanced against all opposition by a certain elevation of his spirit. He has been made strong in tribulation. He has constrained oppression to give him wings.

"In (some of the) poems....I have desired to exhibit something of this indestructible spiritual quality of my race. In the others I have wished merely to be brought into harmony with currents of thought and feeling common to all humanity. I trust that there may be in all at least an implied appeal to that spirit of human brotherhood by which alone the world must find the path to peace."

My Race

My life were lost, if I should keep
A hope-forlorn and gloomy face,
And brood upon my ills and weep
And mourn the travail of my race.

Who are my brothers? Only those
Who wear my own complexion swart?
Ah no, but all through whom there flows
The blood-stream of a manly heart.

Wherever the light of dreams is shed,
And faith and love to toil are bound,
There will I stay to break my bread,
For there my kinsmen will be found.

*From the report of the Committee on Negro Americans of the Home Missions Council and the Council of Women for Home Missions, copies of the Annual Report of the Home Missions Council and the Council of Women for Home Missions which contains full reports of all committees may be obtained from the Council of Women for Home Missions, 156 Fifth Avenue, New York, N. Y., at one dollar each.

Self-Determination

The Philosophy of the American Negro

Four things we will not do, in spite of all
That demons plot for our decline and fall;
We bring four benedictions which the meek
Unto the proud are privileged to speak,
Four gifts by which amidst all stern-browed races
We move with kindly hearts and shining faces.

We will not hate. Law, custom, creed and caste,
All notwithstanding, here we hold us fast.
Down through the years the mighty ships of state
Have all been broken on the rocks of hate.

We will not cease to laugh and multiply.
We slough off trouble and refuse to die.
The Indian stood unyielding stark and grim;
We saw him perish, and we learned of him
To mix a grain of philosophic mirth
With all the crass injustices of earth.

We will not use the ancient carnal tools.
These never won, yet centuries of schools,
Of priests, and all the work of brush and pen
Have not availed to win the wisest men
From futile faith in battleship and shell:
We see them fall, and mark that folly well.

We will not waver in our loyalty.
No strange voice reaches us across the sea;
No crime at home shall stir us from this soil.
Ours is the guerdon, ours the blight of toil,
But raised above it by a faith sublime
We choose to suffer *here* and bide our time.

And if we hold to this, we dream some day
Our countrymen will follow in our way.

Companionship

I closed the door and turned the key
And spread my book upon my knee,
But though I pondered well that lore,
I ended wanting something more.

I called a comrade friend to share
My quiet room. His speech was fair,
His spirit high, his discourse wide,
But I was still unsatisfied.

Then in the stillness all alone
My soul rose up to claim her own
Inviolable right to be,
O Father, face to face with Thee.

Divine Affinity

'Twere vain, O God, in me to tell
Thy potency divine:
Omniscience surely knoweth well
How much of me is Thine.
As is the steel to the magnet bar,
As to the rose the bee,
The earth to its compelling star,
So am I God, to Thee.

The Teacher

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them *knowledge,* but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach them *power* to will and do,
But only now to learn anew
My own great weakness through and through.

I teach them *love* for all mankind
And all God's creatures, but I find
My love comes lagging far behind.

Lord, if their guide I still must be,
Oh let the little children see
The teacher leaning hard on Thee.

ALASKA*

A year ago the Committee on Alaska concluded its report with this brief paragraph: "The territory of Alaska in its diversified interests comes under the authority and control of different Departments of the Government; and being, as it is, far from the seat of Government, is subject to confusion and mal-administration arising from conflict of interests and authority, if from no other cause. A careful investigation is now being made of these conditions, with a view to suggesting improvement and relief."

It is gratifying now to report that the authorities of the Federal Government have been busied with plans tending to simplify the administration, and develop the resources of this territory. The *New York Times* of November 13, 1921, said editorially: "Alaska has long endured a system of Government that may be described as a maze of red tape, no less than thirty-eight bureaus at Washington claiming and exercising jurisdiction." Now the Governor of the Territory, the Secretary of the Interior and the President of the United States have pronounced publicly in favor of centralizing responsibility and unifying administrative powers. A new day for Alaska will begin when the proposed changes have been accomplished.

Under ten different denominations there are no less than 113 mission stations in Alaska, with 171 missionaries, conducted at an annual expense of $208,486, in addition to money contributed by people in Alaska. Certain independent bodies, the Greek Catholics and Roman Catholics, also maintain missions. There are still six large areas unoccupied by missionary workers. Three of these have already been assigned by mutual agreement to different denominations and will soon be cared for.

*From report of Committee on Alaska of Home Missions Council and Council of Women for Home Missions, Dr. Paul de Schweinitz, Chairman.

WINTER SCHOOLS OF MISSIONS

St. Petersburg, Fla., Jan. 28-Feb. 2, 1923.
Write for information to Mrs. G. W. Cooper, 250 North Fifth Ave., St. Petersburg, Fla.

De Land, Fla., Feb. 4-10, 1923.
Write to Mrs. John W. Smock, 320 North Boulevard, De Land, Fla.

DAY OF PRAYER FOR MISSIONS

February 16, 1923

The annual observance of the Day of Prayer for Missions will be, as usual, on the first Friday in Lent, February 16, 1923. Last year for the first time Canada joined with the United States in observing the same date. An increasing number of programs are sold, year by year, betokening a growing number of communities which hold services of prayer on that day. In most cases these are interdenominational meetings.

Plans should be made early so that there may be wide publicity and the date will be reserved. November first is none too early to begin. Leaders of women's, young people's and children's groups are especially urged to plan their winter's programs so that the Day of Prayer for Missions has prominent place. Speakers should announce the date and impress upon women everywhere personal responsibility for seeing that the Day is observed locally. Programs may be obtained at 2 cents each, $1.50 per hundred.

Woman's Foreign Mission Bulletin

Edited by Sarah Polhemus, 25 Madison Ave., New York

Executive Secretary of the Federation of Woman's Boards of Foreign Missions

VISITING COLLEGE STUDENTS

The Federated Student Committee was formed over a year ago in order to unite the work for missions among students. The committee is composed of the Student Committees of both the Federation of Women's Boards of Foreign Missions and the Council of Women for Home Missions and includes representatives from such other agencies as the Young Women's Christian Association, the Religious Education Boards and the Student Volunteer Movement. Denominational and Y. W. C. A. secretaries, working among the students, are also represented on the committee. Their functions are consultative rather than legislative. It thus serves to coordinate all the work for women students carried on by various agencies on the field.

The topics for special interest to the committee are the Student Summer Conferences, Vocational Guidance and the Women's Christian Colleges in the Orient.

Under Vocational Guidance visits paid to the larger colleges and universities by groups of mission board representatives are outstanding achievements. These visits have been tried out in the University of Washington, Washington State Agricultural College, University of Idaho, University of Chicago, Wellesley, New Hampshire State, Syracuse University and Smith College. A most successful visit was that to Smith College, where Miss Agnes Hall of the Protestant Episcopal Board planned the three-day program. The secretaries in the group included also Miss Calder, of the Congregational Board; Miss Lytton, Methodist; Miss Greenough, Baptist; Miss Pepper, Lutheran; Miss Hoyt, Y. W. C. A. and Miss Clark, Presbyterian. Miss Hall reported in the May number of *Christian Education* some of the facts relating to these visits:

The series of meetings indicate a new movement of cooperation among the women secretaries of the Home and Foreign Missions and Education Departments of the various Protestant Churches and the Young Women's Christian Association. Many of the large colleges do not wish to have Church Board secretaries coming week after week to their campus to interview the students interested. The local Young Women's Christian Association aims to further membership and service in the Christian Church, a purpose which has been only partially carried out. The women secretaries of the Church Boards desired to find some new method of approach so that their visits might call the attention of students to the place of the Church in the life of people to-day. Secretaries going independently to a campus touched mostly only their own groups, while a united visit reaches all Church members and others not affiliated with any Church. Such conferences also focus their attention upon the opportunity of Church work after college and can stress the constructive program of all Churches in their home and foreign program.

The University of Chicago invited each Church to send a representative there for a union conference and last January simultaneous meetings were held for each church group that had a visiting secretary or local leader. Following these denominational gatherings a meeting was held for all students in the University, and was addressed by representatives of different denominations. The

theme was "The place of religion in a college student's life." The following day was given to interviews by the visiting secretaries. This plan was considered so successful by the University authorities that they hope to repeat it another year.

Last February one of the student secretaries of the Young Women's Christian Association and the secretaries of the Baptist, Presbyterian, Congregational and Episcopal Churches visited *Wellesley College* at the invitation of the Christian Association. On the opening evening President Pendleton, and members of the Bible Department of the College, invited the visiting secretaries and the cabinet of the Christian Association to discuss the general problems in religious life on the Wellesley campus. On Sunday afternoon denominational meetings were held for those who had Church Board secretaries. That evening Dr. Calkins, of Boston, spoke on "The Challenge of the Church" at the evening chapel service and followed by an open forum. The following days were given over to personal interviews for each secretary with her own students. Girls were especially eager to know about the course in Social Religious Education given at Teachers' College and wished definite information about possibilities for scholarships in that course. Each secretary reported that she accomplished all that she would have accomplished if she had gone alone and in addition there was a very definite expression on the part of the students due to the fact that the secretaries of several denominations would come together indicating a spirit of Church cooperation.

At the *State College at Durham,* New Hampshire, the plan included men and women and was under the leadership of the Secretary of Christian work with the help of the Y. W. C. A. workers and Baptist and Congregational Church secretaries. The program included an address on "The Challenge of the Church"; a meeting of secretaries and presidents of the Christian Associations; an illustrated lecture on "The Church at Work"; personal interviews; discussions on church work and a supper, followed by discussion on "The Ministry" and "Foreign Work."

The fourth experiment in cooperation came at the invitation of the *Smith College* Christian Association for a visit there last March. The Lutheran and Methodist Boards were also represented in addition to those who had been at Wellesley and the program for the three days' visit included a luncheon with the cabinet of the Christian Association, the presidents of the Church Clubs and the secretaries of the various churches, the national student secretary of the Christian Association and the local secretary of the Young Women's Christian Association; tea with the members of the Bible Department, the Advisory Committee of the Young Women's Christian Association and undergraduates; meeting of the Y. W. C. A. with Mr. Gordon Gilkey, of Springfield, speaking on "The Challenge of the Church." The local ministers of Northampton were invited to this meeting and following this an informal discussion was held for the local ministers and the secretaries in an effort to suggest new ways in which the local churches could serve college students. Then came interviews; luncheon with the Student Volunteers and the foreign students of the college; conference for those interested in work in the Home Church; conferences on work of Home Missions, work of Foreign Missions, Opportunities in Religious and Social Education in the Young Women's Christian Association and Sunday School Work; simultaneous meetings of the denominations which had a visiting secretary.

This experiment has proved valuable from the point of view of the local people and from that of outsiders. All wished to have it continued another year and felt that it was worth recommending to other women's colleges and universities.

NEWS FROM MANY LANDS

LATIN AMERICA

A Sunday-school in Brazil

REV. HERBERT S. HARRIS, secretary of the World's Sunday School Association for Brazil, writes of a Methodist Sunday-school in Rio de Janeiro which he visited: "It was the occasion of their annual Children's Day, also observed as Decision Day. The pastor had asked me to speak to the school. There must have been about 200 children present besides fifty or more adults. During the singing of the last hymn, those who had not made a profession of their faith in Christ but who then desired to express their purpose to live Christian lives, were asked to come down to the altar and give their hand in testimony of their purpose, to the pastor and superintendent. There were eighteen boys and girls who responded. It was a touching sight to see these young lives dedicating themselves to the Master but I cannot help thinking how much greater is the responsibility now resting upon that church and school for training them up into that life which is Christ. I am thankful that we now have in Portuguese a book like Betts' 'How To Teach Religion,' which will help prepare the teachers for this most important and delicate service."

Baptist Progress in Brazil

THE American Baptist Mission (Southern Convention) in Brazil is said to be the largest conducted by Baptists anywhere. It was represented by a remarkable exhibit at the Rio Exposition. At a convention held in Rio, more than five hundred delegates were present, some of whom had traveled over two thousand miles to be present. It is proposed to erect, also, in that city, a Baptist church that will equal almost any in North America, and three years hence to hold there a Latin American Baptist convention. Southern Baptists have labored in Brazil for forty years and are represented now in that country by nearly 300 churches, half of them self-supporting, 700 preaching stations, 30,000 actual members, and at Rio by a strong college and theological seminary.

NORTH AMERICA

Our Unchurched Youth

THE facts brought out at the Sunday-school Convention at Kansas City in June as to the various social and racial groups of children in this country which are untouched by religious teaching were stated in the August REVIEW. Statistics showing the detachment of American youth from the teaching of the Church, which were presented at the same convention, have been summarized by the Dayton, Ohio, *News* as follows:

"Nineteen out of every twenty Jewish children, three out of every four Catholic children, two out of every three Protestant children under twenty-five years receive no formal religious instruction. Or, taking the country as a whole, seven out of every ten children and youth of the United States are not being touched in any way by the educational program of any Church. This calls up a vital question—How long may a nation endure, seven out of ten of whose children and youth receive no systematic instruction in the religious and moral sanctions upon which its democratic institutions rest?"

Disciples' Annual Convention

THE annual Convention of the Disciples of Christ, held at Winona Lake, Aug. 28-Sept. 3, discussed many important questions. Reports from its departments were encouraging. The United Christian Missionary Society announced receipts of $2,702,-

730, with a deficit of more than a quarter of a million dollars. In foreign mission fields there were 3,131 baptisms; in mission schools 10,963 pupils; contributions from natives of $179,298.00. The chief subject of earnest discussion was the practice of some missionaries who have received members from non-immersionist churches without requiring re-baptism. A number of home churches, known as "open-membership churches" have followed the same custom. The Board of Managers have decided that the mission churches shall receive only the immersed, and missionaries are instructed to conform or return home. *The Congregationalist* comments: "As the Disciples claim no creed but the confession of Peter, and hold Christian union to be their special message, the situation seems contradictory."

Systematic Giving

GREAT as the gifts to benevolences of the Northern Presbyterian Church have been, one member points out the difference between the contributions *per capita* of the Northern and Southern Presbyterian Churches in the following figures:

	Northern Church	*Southern Church*
1919	$7.30	$7.47
1920	10.57	11.05
1921	9.47	14.84
1922	8.28	13.28

If the Northern Church had given in the same proportion, their gifts last year would have been $8,784,590 more than was reported to the General Assembly. The explanation suggested for this difference is that the leaders in the New Era Movement of the Northern Church stressed *giving,* everybody determining his or her own proportion to give. The leaders of the Progressive Campaign Committee of the Southern Church accept God's terms of proportion, the tenth, to be *paid,* and hence stressed tithing.

In a pamphlet now in the press entitled "How One Denomination is Succeeding," the methods of the Progressive Campaign Committee of the Southern Presbyterian Church, so far as the circulation of tithing and stewardship literature is concerned, are given in detail; also offers of practical partnership with denominational leaders, ministers and individual church members who desire to educate their people in tithing. Upon request this pamphlet, with two others bearing on the same subject, will be sent free to any address by The Layman Company, 35 North Dearborn Street, Chicago, Ill.

Missionaries at Home

THE northwest district committee of the Presbyterian Woman's Board of Foreign Missions has undertaken to furnish and equip three additional four-room apartments in Chicago near the University of Chicago for the use of missionaries on furlough. The University of Chicago rents these apartments to missionaries on the dormitory plan. Princeton Seminary has recently opened a missionary dormitory and Hartford Seminary also offers special facilities for missionary families on furlough. The gift to Northfield Seminary, by Miss A. M. Spring, of the site for a missionary colony property comprising over seven acres, to be known as Spring Memorial Gardens will offer homes for missionary families in the beautiful Massachusetts town.

Cooperation and Spanish Americans

REV. Josiah H. Heald, D.D., President of the new Interdenominational Council of Spanish-speaking Workers in the Southwest and Superintendent of the Southwest for the Congregational Home Missionary Society, writes in the *Home Mission Monthly* of the difficulties that have attended attempts at cooperation in that field, and urges an interdenominational paper as the most practical means to that end. He sees, however, the problems of getting four or five denominations to join in the undertaking at one time, of financing the

enterprise, and of securing a suitable editor, and concludes: "If we have enough grace to do one unselfish undenominational task like this that I have tried to set forth, it may later be possible for us to do even greater works. It remains yet to be proved that we have. Meanwhile we face a big, united, organized opponent, ready at every point to take advantage of our weakness and do to us piecemeal what he could not do to us united. Lacking the grace to be one as our Lord prayed that we might be, we expect Him to save us from the results of our disunion. He won't do it, and can't do it!"

Our Protestant Immigrants

TWELVE of the nineteen organizations which maintain workers in the "Social Service Department" at Ellis Island have Protestant affiliations. The Jewish and Roman Catholic societies have developed efficient and extensive follow-up systems. They are doing a very notable piece of work and obtaining splendid results because of national and local cooperation, but Protestant immigrants coming to America are practically neglected when it comes to an adequate method of following them up and relating them to the Protestant agencies of their community. Before the present "Quota Law" went into effect, over sixty per cent of those passing through Ellis Island were Catholics; but the present law favors immigration from the northern Protestant countries of Europe. From July 1, 1921, when the law went into effect, until March 31, 1922, 21,000 English people came in, 10,000 Scotch and 11,000 Scandinavians, making a total of 42,000. People from Protestant countries of Europe come and stay. Therefore the greater need for following them up.

A comprehensive plan with this purpose in view is now being worked out in the office of the Home Missions Council. Mr. Raymond E. Cole, loaned by the Protestant Episcopal Church, is in charge of this work.

Hungarian Protestants in America

THERE are approximately 500,000 Hungarians in the United States, who are organized into ninety-two Protestant congregations. The Reformed Church in the United States now has forty-five of these churches under its jurisdiction. It started work among these people in 1890, for Hungarian immigration did not become a pronounced factor in this country until about 1886. In 1907 Count Degenfelt, representing the Conventus of the Reformed Church of Hungary, visited America and organized the Reformed Hungarian Church of America. He induced nine of the congregations belonging to the Reformed Church in the United States, and a number belonging to the Presbyterian Church, to affiliate themselves with the new organization. They were constituted into two Classes, known as the Eastern and the Western. These bodies, now, with a few exceptions, come into organic connection with the Reformed Church.

Some of the independent congregations have become affiliated with the Protestant Episcopal Church. Services are being conducted in the Hungarian churches exactly as heretofore. The parishes and missions retain full rights to call their ministers, with the approval of the Bishop. One of the terms of the agreement is that "the validity of Baptism and the sufficiency for admission to Holy Communion of Confirmation as heretofore administered by the clergy of the Reformed Church of Hungary, shall be accepted.....but hereafter Confirmation shall be administered by Bishops."

Institute for Negroes

THE American Church Institute for Negroes is a sort of clearing house for the Protestant Episcopal Church's educational work for the Negro race. It began in 1906 and has worked in cooperation with schools already in existence rather than establishing new ones. Each school affiliated with the Institute

must maintain a certain scholastic standard, and must submit each year an audited financial report.

In the ten church industrial schools, under the supervision of the Institute, there is an annual enrollment of over 3,000 pupils who are being taught, under Christian influences, clean living, right thinking and hard work. Over thirty different trades are taught and the percentage of pupils in the higher grades is steadily increasing.

With the Negroes numbering one tenth the population of the United States, the opportunity offered in these schools is of great importance. One of the leading authorities on the Negro problem has said that the black man is notable for two things in particular—his religious susceptibility and his "educability."

Neglect of Navajo Children

A TREATY was made with the Navajo Indians in 1868 wherein was promised a schoolhouse and teacher for every thirty children of school age. The Indian Rights Association reports that, notwithstanding that promise, there are today over 6,000 such children without school facilities. The recommendation of Commissioner Charles H. Burke is that the Secretary of War transfer to the Interior Department the abandoned Military Post at Fort Wingate, New Mexico, for school purposes. This post is in the heart of the Navajo country and can be equipped at comparatively slight expense to accommodate 500 pupils. The Indian Rights Association earnestly requests friends of the Indian to write (1) to the President, (2) to the Secretary of War, and (3) to members of Congress urging that this transfer of Fort Wingate Military Post to the Department of the Interior, for use as an Indian School, be made. It will help, in part, to keep our faith with these Indians, and the opportunity should not be neglected.

—*The Congregationalist.*

Anti-Peyote Legislation

FRIENDS of the American Indian have long been concerned over the widespread use among them of peyote, a narcotic drug, made from the peyote bean which is imported from northern Mexico and which through scientific investigation of its use has been found very detrimental to physical health, mental sanity and moral control. A bill prohibiting its use was introduced into the House of Representatives by Representative Hayden of Arizona, and a hearing on the bill was held the end of June at which representatives of the Indian Bureau, the various home mission boards doing work among Indians, the Federal Council, the W. C. T. U. and other organizations urged its passage. Another hearing before the Committee on Judiciary is scheduled for the early autumn. At this hearing representatives of Indians who are users of this drug, who have even organized a church composed of those favoring the peyote cult, will undoubtedly be heard. Everyone interested in the civilizing and Christianizing of the American Indian should use every available influence in promoting this prohibitory legislation.

Alaskan Leaders

THE Alaska Native Brotherhood whose purpose it is to promote morality, education, commerce, and citizenship now embraces practically every native in southeastern Alaska with the exception of the four hundred Indians at Metlakatla, who were originally under the Canadian Government, and speak a totally different language. The leaders of the Brotherhood are almost without exception graduates of the Sitka Training School, forerunner of the Sheldon Jackson School of the Presbyterian Board of Home Missions. William T. Paul, who was sent to Washington last winter to represent the people of Alaska along legislative lines, writes of the activities of the Brotherhood: "We have a convention yearly and discuss such problems as: The Fu-

ture of the Natives of Alaska; Better Schools; Fisheries—Their Depletion and the Remedy; Better Politics—Why Every Indian Should Vote; The Place of Religion in the Brotherhood. We secure the best speakers available, but in the main handle the questions ourselves, an open forum following every address."

EUROPE

Glasgow Students' Movement

ONE of the results of the revival movement in Scotland, described in the REVIEW some months ago, has been the formation of the Glasgow Students' Evangelical Union, which has already justified its existence by its vigorous contributions to practical evangelism. Its activities have assumed various forms, but its chief aim is to assist or conduct evangelistic campaigns, and in this direction it has met much success. One of its autumn campaigns was held in Edinburgh from Sept. 17th to Oct. 6th, under the leadership of J. G. Haldane and D. P. Thompson.

The Gospel by Radio

"MY voice can speak with no telephone or anything of that sort, right out into the air. Springs out—understand. And I have got such a great deal of talk to do for our Saviour. And praise His name that Italy has such a splendid atmosphere to carry words. You know what I am talking about? It is the wireless telephone, the radio, you know; Signor Marconi's *invenzione*. Believe me, it is great for a great number of things, but its true *posto* is to proclaim the glorious Gospel, with all and everything else supplementary."

So writes Paolo, an Italian evangelist, to Dr. W. H. Morse of Hartford, Conn., who had much to do with his conversion when he was in America. His letter proceeds to tell of one occasion when a friend brought together to hear the radio a group of some fifty relatives who were hostile to evangelical Christianity, but to whom Paolo had an opportunity of thus bringing his message—as he says of sowing "seeds of holy fire."

German Foreign Missions at Home

GERMAN Christians are experiencing great difficulty in their foreign mission work because of the low exchange value of their money. The reorganization of the church in Germany, which is now going on, is also affecting the work of foreign missions. This work was carried on by established missionary societies, controlled by an executive board. New societies have now arisen, more or less independent of those that call and send out missionaries, but also endeavoring to further missionary zeal and interest. There are at present twenty-three such missionary organizations in Germany. Further, there are associations for medical missions, teachers' missionary societies, a conference of German mission workers, women's organizations, a society devoted to the science of missions, and others. The question now under discussion is whether these organizations should be admitted to the regular "delegates' conference."

Revival in Scandinavia

A SPIRITUAL awakening is abroad in Denmark and Finland, which is reminiscent of the revival in England at the time of John Wesley, according to Bishop Anton Bast, of Copenhagen, in a report received from Chicago by the Committee of Conservation and Advance of the Methodist Episcopal Church. Norway is also yielding to the religious spirit, he says, and business men are tithing. "In Copenhagen, in spite of a very hard influenza epidemic we had our churches full day after day," says Bishop Bast. "In spite of a hard winter and sickness among the people of Sweden, the revival meetings, churches and halls were packed. People of all classes of society attended. The people and pastors and other workers came from far away circuits on that large snow-covered district, which includes the Lapland

up to the Arctic part of Norway, Sweden and Finland."

Religious Liberty in Poland

CABLE dispatches from Warsaw early in May reported that further steps in religious toleration had been taken by the Polish Government in abolishing the legal disabilities imposed by Czarism upon Roman Catholics. This follows the abolition, some weeks ago, of the anti-Jewish status of the former Russian régime and clears the books of the new Polish Government of all religious proscriptions.

AFRICA

The New Woman in Egypt

THE Indian Witness reports that the Feminist Movement in Egypt publishes a magazine edited by its president, Madame Labiba Ahmad, a well educated Egyptian lady. The oath taken by the members of the society is, "I swear to make chastity my crown and virtue my guide; to live as a free woman, a good and useful wife and mother; to do my duty honestly to my God, my father-land, and my country; to love others as I love myself, and to hate for them what I hate for myself." The magazine deals with nursing and hygiene and exhorts Egyptian women to make the most of their opportunities in their homes and to educate themselves and their children.

Christians Stand Firm

MISSIONARIES of the Church Missionary Society report that one of the results of the spread of Christianity among the young men of Iboland, Nigeria, is their withdrawal from the Okonko club, thus leaving the older men with no one to beat the drums and perform other offices in the heathen ceremonies. This has been most distressing to the chiefs and other members of the club. Finding that harassing and persecuting the Christians had no desired effect, they shifted ground, and asked for a compromise between the Church and the club, to allow Christians to join the latter without being disqualified for church membership. This, they have been told, is impossible, as there can be no affinity between light and darkness.

A Chief, an Inquirer

CONSPICUOUS figures in the inquirers' classes at Mbereshi, Central Africa, are the chiefs and headmen of the villages who have joined during the year. Nine have come forward as believers and among them the Chief Kazembe—the greatest of them all. Mr. W. Freshwater, a missionary of the London Missionary Society there, writes: "If one does not see very much outward difference at first, there is this one fact, that their attitude towards the Gospel is different, and they are desirous of being taught the good Word of Life. To become a Christian means a tremendous loss of prestige. It means ostracism from the people in attendance upon them, as well as from the people generally. To their way of thinking, such a one has ceased to be a chief, in proportion as he dispenses with native customs and practices. A great burden of prayer is now laid upon the church on behalf of these chiefs and headmen, that they may be brought right into the Kingdom of God's liberty and love. A private meeting for Bible instruction is held each week at Chief Kazembe's court, after the weekly Bible class. He often attends the Sunday service."

Reaching the Young Malagasy

SOME of the difficulties of the missionary in Madagascar in dealing with young people were recently presented in the L. M. S. *Chronicle:* "The missionary with the multifarious demands of church and school has no time or strength to spare for systematic organization or sports and intellectual interests among young people; and the young people themselves have very little initiative or

persistency. Boy Scouts and the like are still tabooed, and other forms of recreation need good organization and instruction, otherwise they deteriorate into rowdyism. Athletics, apart from the military, have little meaning to the Malagasy. It should also be borne in mind that any association must be licensed by the Government, and young people's associations are not looked upon with favor by the official world. All our efforts to improve the youth of Madagascar, therefore, are concentrated on what they do understand and appreciate, namely, religious activities."

MOSLEM LANDS

The British in Palestine

THE official ceremony initiating the British mandate rule for Palestine, which was held September 11th, was accompanied by many formal proclamations, the chief one being the Order in Council, which outlines the duties of the High Commissioner, the office now held by Sir Herbert Samuel. A Legislative Council will replace the present advisory council. It will consist of twenty-two members and will include the High Commissioner. Separate Moslem, Jewish and Christian courts, with exclusive jurisdiction in certain matters, are to be established. Jewish immigration will be regulated by a committee of the Legislative Council, the majority of which will be Arabs.

In the text of the Mandate on Palestine approved by the Council of the League of Nations, the following articles occur:

Article 15: The mandatory shall see that complete freedom of conscience and the free exercise of all forms of worship, subject only to the maintenance of public order and morals, are ensured to all. No discrimination of any kind shall be made between the inhabitants of Palestine on the ground of race, religion, or language. No person shall be excluded from Palestine on the sole ground of his religious belief....

Article 16: The mandatory shall be responsible for exercising such supervision over religious or eleemosynary bodies of all faiths in Palestine as may be required for the maintenance of public order and good government. Subject to such supervision no measures shall be taken in Palestine to obstruct or interfere with the enterprise of such bodies or to discriminate against any representative or member of them on the ground of his religion or nationality.

The New Greek Patriarch

MELETIOS IV, the new Ecumenical Patriarch of the Greek Church and Archbishop of Constantinople, is reported to be a notable figure in the history of the Orthodox Church. He has undertaken the duties of the office at risk of his own life, and must support his staff on a greatly reduced income. He is making the Greek Church more democratic, and is doing his best to smooth out the difficulty with the seven Metropolitans who seceded before his election, and to make peace within the Church. A correspondent writes: "His chief interest from an evangelical standpoint is two-fold. He is the first Greek Patriarch who has ever said a favorable word from the pulpit for Protestants. His utterances praising evangelical Christianity have been so outspoken that many of his own people are calling him a Protestant! He does not deny it and is away ahead of his Church in his liberal attitude. The second point of special interest is his decision to have a translation of the Bible into modern Greek. In this, he takes the evangelical point of view, and the British and Foreign Bible Society and the American Bible Society are ready to back him up in the printing and circulation of the translation when ready. He is blocked at present by the uncertainties of the political situation and the difficulty of getting scholars together to do the work. In the fact that he receives and talks freely with missionaries, he is different from his predecessors and it gives new hope for the spirit of reform within the Church. Others before him have urged union with the Anglican Church but he is interested in whatever makes for cordial relations with all the Churches."

Heroes in Smyrna

REPORTS of the horrors in Smyrna pay high tribute to the heroism of individual American missionaries and relief workers. Edward M. Fisher, General Secretary of the Y. M. C. A. is quoted in the New York *Times* of Sept. 20th as saying:

"Through the bravery of Miss Minnie Mills of the American College and Dr. Wilfred Post of Washington, D. C., who worked incessantly, we succeeded in taking 600 Armenian orphan boys from the fire zone, marching them to the pier....In some unaccountable way two of the youngsters secured American flags, which they held aloft throughout the night, each boy taking his turn at holding a flag. This saved them from mistreatment by the Turks.....

"Another American hero was Raymond Moreman, a young graduate of Pomona College, California, who, in spite of the flames and the threats of the Turks, refused to desert the Christian orphanage, in which were housed 300 orphans under his direct charge. 'I shall die with them if they are killed,' he told the Turkish authorities.

"Dr. Post ministered to the suffering and dying, until exhausted he was taken aboard an American destroyer. He refused to stay on the destroyer, however, and returned to the shore.....

"Another gallant American was Charles Claflin Davis of Boston, who for ten days and nights did not close his eyes, giving succor to the survivors and pleading with the Kemalists to adopt a merciful attitude."

INDIA

C. M. S. Retrenchment

A DELEGATION sent out by the Church Missionary Society to India and Ceylon has given special thought to reducing the expenditures of the Society in view of the financial situation. They concluded that "the C. M. S. is attempting today far more work than it can compass efficiently on existing resources," and they suggested the following general lines of policy in respect of retrenchment: (*a*) to withdraw from work which has become too diffuse; (*b*) to give up a good deal of educational work among non-Christians in order to concentrate on the educational uplift of the Christian community; (*c*) to withdraw from places where other societies are strong and can easily assume responsibility; and (*d*) to withdraw or reduce work where the continued presence of the foreign organization in its present strength tends to retard the development of the life and activity of the Indian Church. In accordance with these lines of policy, the Committee have decided to withdraw from six stations in the Punjab, including Amritsar and Multan; and from Allahabad, Lucknow, and several other stations in the United Provinces. These steps will involve the giving up of four high schools, five middle schools, and the Oxford and Cambridge Hostel at Allahabad. —*C. M. S. Review.*

An Indian Home Missionary

AMERICAN Methodist Christians in India have organized and appointed their first home missionary, sending him to a point in Central India where there are a half million people among whom no missionary work has been done. The following extracts from a letter which he wrote to Bishop Frank W. Warne indicate the spirit in which he is beginning his work:

"It is providential that the Board has selected this promising field for the work. I must confess sincerely that the prospect is very good and splendid here. Since I have come here I visited the local officials and the influential people of the town. Everyone is very courteous and friendly to me and are quite sympathetic in our mission work. I do every dealings with prayer and very carefully. Our mission work is appreciated by all in the town and villages... The Gospel is proclaimed by preach-

ing in bazaars and towns, tracts distribution, personal work and Sunday-school. The people are hungry and thirsty for the Salvation. They hear the precious and living message of our Lord Jesus Christ eagerly and attentively. In the morning I go out to visit the surrounding villages....And they daily come to me to receive hand bills and tracts to read. I go as far as I reach doing with all my might this work which is entrusted to me."

A Missionary Martyr

"UNTOLD possibilities for India," comments the *Dnyanodaya*, "are wrapped up with its industrial developments and the economic uplift of the Indian Christian Church largely depends on the industrial work of Christian Missions." Realizing these things in 1919, Mr. Tom Dobson, after seventeen years as manager of the Scottish Mission Industries, Poona, accepted an appointment from the United Free Church of Scotland as a missionary at Jalna in order to help in rescuing India's poor from the thralldom of the money-lender. After a little more than two years of priceless work at this great task Mr. Dobson died on July 27th as the result of wounds inflicted on him by an Arab in the Nizam's Territory, who had borrowed money from the Cooperative Credit Bank, and whom Dobson called upon to see about the repayment of the loan. When police officials called at the mission, though too weak to see them Mr. Dobson sent a message that he refused to prosecute his assailant.

Mission Schools in Siam

A WRITER in *The Siam Outlook*, describing "the evolution of the missionary schools in Siam," tells the story of educational missions in practically every field when he says: "The first schools were but handfuls of bashful, suspicious children squatting on the verandas of missionary homes. The Bible and a few tracts were the principal textbooks. Gradually the numbers increased as the parents began to understand the purpose of the schools. Funds for buildings were raised. These were humble structures at first, increasing in size and beauty until today the mission schools have become recognized factors in the betterment of Siamese youth."

Harriet House School in Bangkok has recently moved into commodious quarters, with well-equipped recitation hall and dormitories, and a new building is being erected for the Chiengmai Girls' School. Graduates of Bangkok Christian College and Prince Royal's College are holding responsible positions in many departments of Siamese life today.

CHINA

Comparative Church Growth

IN discussing its work in China, the Missionary Society of the Protestant Episcopal Church suggests the following comparisons between the rate of church growth in China and in America:

In China, the first missionary, about	1830	
First synod of Chinese Church,	1912	
Interval,		78 years
In the United States, first permanent appearance of our Church,	1607	
First General Convention,	1785	
Interval,		178 years
In China, first synod,	1912	
Organization of *Chinese* missionary society,	1912	
Interval,		0 years
In the United States, first Convention,	1785	
Organization of missionary society,	1821	
Interval,		36 years
In China, between the first missionary and the missionary society		78 years
In the United States, between corresponding events,		214 years

The analogy cannot be pressed but it yields food for interesting thought.

Women in the Chinese Church

THE detailed reports which continue to come of the China National Christian Conference last May,

serve to emphasize the vigor and originality of Chinese thinking. One delegate, stating that in their desire for a truly national Church there was no thought of throwing over the missionary, said, "Thank God we have many missionary friends who are more Chinese than some of the Chinese themselves."

"An unforgettable note was struck," writes one of the foreign delegates, "when a Chinese woman spoke from the platform on behalf, so she claimed, of all the women delegates, demanding full franchise and full representation in the Church, including ordination to the Christian ministry. I gather that, at any rate, the younger generation of men are ready to accord equal rights to women. When the resolution constituting a National Christian Council was passed, it was decided that, of every four members, one, at least, should be a woman."

Educational Commission Report

THE distinguished commission which was appointed by the Foreign Missions Conference of North America to study the missionary contribution to the field of education in China has prepared its report.

The Congregationalist says of it: "It will make a volume of several hundred pages, and will be one of the most important studies of mission work ever published. Among the conclusions reached are these: That Christian education should be developed with the expectation that it will eventually pass wholly into the hands of the Chinese; that there should, meanwhile, be the closest practicable cooperation with the government educational authorities and schools; that the colleges and professional schools should be fewer in number and stronger; that there should be more and better schools for teacher training; that there should be more and better middle schools; that Christian forces must concern themselves with agricultural education, and especially with the betterment of the farm village."

Our Opportunity in China

DR. JOHN R. MOTT, on his recent return from China, said of the "New Thought Movement," which is sweeping over the educated classes: "There has been nothing like it intensively or extensively since the Renaissance in Europe; and this transcends that in the number of people involved and in the greater variety of mental interests touched and exhibited.... In the late eighties the missionaries and the home churches had a great chance in Japan, though not as great as the New Thought Movement today in China. Then we missed our opportunity in Japan. It is here now in China."

Merchants Welcome Christians

THE anti-Christian movement among the students of China was discussed in an editorial in the August REVIEW. *The North China Herald* reports a counter-demonstration to the activities of the anti-Christians, when delegates to the World's Student Christian Conference visited the city of Tientsin:

"When the delegates arrived at the railway station an inspiring spectacle greeted them. Bodies such as the Chinese Chamber of Commerce and the guilds were there with banners waved on high, and brass bands hard at work, and explanations were speedily forthcoming that it was as an offset to the recent outbursts of the non-Christians that it was taking place. Furthermore, the delegates were informed that these same bodies had telegraphed to kindred associates throughout the country, asking for as hearty a welcome to the delegates when they might visit other centers. .... In comparison with the students the merchant classes are largely inarticulate, so that when they resolve to demonstrate, ...we may be certain that their feelings have been deeply stirred."

Home Missions in China

THE Chinese Home Missionary Society, which in 1918 had seven members and an income of $185, in 1920 had a membership of 1631 and an income of $7,916. Last year showed farther advance, the membership trebling, while the income rose to $8,723. Its missionaries number nine, and are at work in Yünnan City and Lufêng, three days' journey west of Yünnan. It is proposed shortly to occupy Kochou, a large and wealthy city to the south. Early in 1922 the missionary branch of the Scottish and Irish Missionary Society of Manchuria united with the China Home Missionary Society, and is now known as the Heilungkiang branch of it.

JAPAN-CHOSEN

Only Christians Wanted

A LARGE exhibition of products from all parts of the island of Kyushu was held at Oita, Japan, in 1921," reports the *C. M. Outlook*, "and the Christian Women's Temperance Society was asked by the mayor to undertake the task of look-after any lost children. The Patriotic Women's Temperance Society (Buddhist) much wanted to be entrusted with this work, but the mayor said that only the Christians would have enough love to look after other people's children properly. It was no easy task, but for three months, every day from 9 a. m. to 5 p. m., the Christian women took it in turns to be in attendance at a little kiosk that had been put up in a central place, and about 200 children were comforted and returned to their parents."

A Grateful Mother

THE following is characterized as "the best story from the year's reports" by *The Japan Mission News*, published by the American Board: "Last year at the close of the graduation exercises of the Imadegawa Kindergarten the mother of one the graduates came and expressed her thanks for what the kindergarten had done for her child. She had been touched by the exercises, and the tears were still in her eyes as she said, 'You have taught my boy the Way of Life; you have taught him of God. Recently we were at the funeral of a relative's child. Everyone talked of the dead child as gone into the darkness, no one knew where, and they cried. Tsune saw and heard them, and spoke up and said with a smile on his face, "He isn't dead, he has gone to be with God." I thank you from my heart for teaching my boy this.' Such heartfelt appreciation and testimony were well worth twenty-five years of kindergarten teaching."

ISLANDS OF THE SEA

Manila S. S. Workers Unite

REPRESENTATIVES of all the Protestant organizations at work in the city of Manila, numbering at least 250 enthusiastic Sunday-school teachers, officers and workers, recently met and formed a permanent organization, to be known as the Manila Sunday-school Workers' Association. At the organization meeting Professor Panlasigui, Instructor in Child Study in the University of the Philippines, delivered the address of the evening, on "The Teacher's Larger Task." He showed that the work of a Sunday-school teacher includes not only the half hour of formal lesson instruction on Sunday morning, but also training in worship, home visitation and a personal supervision of the expressional and service activities of the pupil. "It is only in this way," said he, "that a full-grounded Christian life can be developed, and that is the goal of our task." A brief summary of the address was given in Tagalog for the benefit of a few present who did not understand English.

Mohammedans in Java

THE following announcement, issued by an organization called "Mardi Kintaka," proves the presence of Moslem activity among Malay and Javanese speaking peoples: "It

has been decidedly aimed to introduce the Moslem Religion and spread its rational doctrine into all inhabitants in the archipelago in general and into the natives in particular by printing and publishing the Malay or Javanese books for this purpose. It protects the Moslem cause gently and intelligently when such protection is necessary and it believes that the Islam has come to establish real peace in the whole world and its mission was not to Arabia alone, but to the whole of universe from the microscopic atom to the most gigantic creation. Thus Islam deserves to be embraced by every nation and in any country. Further information concerning Islam and its doctrine will be found in the Mardi Kintaka's publications with the lowest price and to be sent direct on application."

GENERAL

The 1923 Week of Prayer

ALTHOUGH the appointed days for the next Universal Week of Prayer are not until January 7-13, 1923, the World's Evangelical Alliance has issued the invitations and suggested topics for it, in order that adequate preparation may insure a worthy observance of this week which, for the last seventy-five years, has emphasized the power of the united prayers of all those "who in every land call upon God through the Name of our Lord Jesus Christ." The invitation suggests suitable texts for sermons or addresses on the opening Sunday, January 7th; Monday is to be devoted to thanksgiving and humiliation on general lines; and the proposed topics for the succeeding days are The Church Universal; Nations and Their Rulers; Missions; Families, Schools, Colleges, and the Young; The Home Base, and the Jews—each of which lends itself. as is pointed out, to both thanksgiving and supplication.

Missionary Money Wasted

THE United Christian Missionary Society recenty announced a preventable waste in its financing, which can be paralleled in practically every mission board. The treasurer of the Society reports that, during the missionary year which closed June 30, 1922, he paid $14,337.35 interest on borrowed money because the churches were slow in sending their offerings. This would pay the salaries of fourteen missionaries for a full year.

If the churches, Sunday-schools, women's societies, Christian Endeavor societies and individuals would send their missionary money in either monthly or quarterly payments, most of this interest charge could be avoided. But many churches wait until the last month of the missionary year and some of them until the last day of the last week of the last month to send their offerings. This makes it absolutely necessary to borrow money while waiting for the offerings to come in.

World's Y. M. C. A. Meeting

THE meeting of the World's Committee, which was held at Copenhagen in August, was the first gathering of that body since 1913. Such a conference brings out strikingly the fact that among the forces which make for righteousness, peace and good will among men the Christian Associations hold high rank in all the lands where they are established. Especially is this true of the Far East in recent years, while in certain parts of Europe new organization has taken place as a consequence of the world war relief work. This has resulted from the urgent requests of governments as well as of peoples, who have found in the Associations a religious and social center hitherto wanting in the community life.

THE MISSIONARY LIBRARY

Crusading in the West Indies. By W. F. Jordan. Fleming H. Revell Co., New York. 1922.

This is one of the best missionary volumes published on the West Indies. The author, as agent of the American Bible Society, has lived in the West Indies for many years. He is a man of education, liberal spirit, a close observer and a lover of the people about whom he writes. He says: "It is a pleasure to testify here to the kind treatment accorded me everywhere during these years of travel among our neighbors. I have yet to experience the first unkind act, or hear the first unkind word directed to me personally by a Latin American; and I traveled widely in Mexico during the critical period from 1914 to 1918."

While the object of the book is plainly missionary, there is much of general interest, character study, social conditions, commercial data and information for travelers. The description of the customs of the people is particularly interesting and helpful.

One of the strongest impressions received from the book is the need of and opportunity for distribution of good literature. "There is a great need in all of these countries for a healthy, inspiring, character building literature....One of the greatest needs of Cuba today is Christian literature. With the general increase of literacy there is an increased demand for reading matter and therefore a greater opportunity for the spread of the Gospel through the printed page. In Cuba the forces of evil seem to be much more awakened to the opportunity of getting in their work, through the press, than is the Christian Church. I have never, anywhere else, seen such a mass of vile novels and other obscene literature for sale, as in the bookstores of the Island." "There is such a demand for reading matter throughout Cuba that traveling salesmen are able to make a living going from house to house with cheaply bound books." Protestant America has been late in grasping the importance of the circulation of Christian literature in the evangelization of Spanish America.

The most valuable part of the book is the four chapters on the little known country of Haiti. While these chapters are little more than travelogues, a clear picture is given of the life of the people. The superstition, the voodoo worship, the lack of education, sanitation and political stability, are clearly brought out, as is the need for missionary work which is at present very limited indeed. For Santo Domingo a very rapid development is predicted and the people are courteous, gentlemanly, and perhaps easier of approach from an evangelical point of view than those of the rest of the West Indies.

Two chapters are given to Porto Rico and two to the little known French Islands. The last chapter includes observations on the importance of speaking good Spanish, climatic and sanitary conditions, animal life and a suggestion as to the supplying of good literature to Latin America.

Haiti. By J. Dryden Kuser. Boston, Richard G. Badger. 1922.

The value of this book consists mainly in its illustrations. The text of a hundred pages is given to a cursory account of the trip to Haiti on the steamer, the revolutionists, a bit of history and life in Port au Prince.

Lutherisches Missions Jahrbuch. Edited by E. Stanze. Published by the Saxon Missionary Conference. Price, 50c. H. G. Wallbaum, Leipzig, Germany. 1922.

This little pamphlet contains complete statistics of all Lutheran missions and mission societies in the

world. The articles are written by well-known missionary authorities and discuss the various present day problems of Lutheran missions. The statistical material is very complete, and the book is replete with missionary information.

The Hill of Good-bye. The Story of a Solitary White Woman's Life in Central Africa. By Jessie Monteath Currie. Illus. 242 pp. George Routledge & Sons, London. 1920.

A Scotch artist, engaged to an African missionary, tells in a graphic manner her adventures while en route to the field, and her experiences in minute detail as a wife at a station where, for a time there was no other white woman with whom she could associate. Her brief sojourn was on the slopes of Mount Mlanje, which means "Good-bye"; her very limited knowledge of the language prevented her absorbing herself in any serious missionary work; her iteration of afternoon teas, and occasional picnics; the rare occasions when her husband and his colleague, the doctor, had contacts with neighboring chiefs, cooking experiences and rats in the store room and leopards outside, are the leading matters described. If the general effect of the book is to deter other women from going to Central Africa, it should be remembered that the author had too little command of the language to do any important work.

Foreigners or Friends. By Thomas Burgess, Secretary, Foreign-Born American's Division, Department of Missions and Church Extension of the Episcopal Church, Charles Kendall Gilbert, Executive Secretary, Social Service Commission of the Diocese of New York, Charles Thorley Bridgeman, Assistant Secretary, Foreign-Born Americans' Division. Charts, 231 pp., and appendix. Department of Missions and Church Extension of the Bishops and Council of the Protestant Episcopal Church, 281 Fourth Avenue, New York City, 1921.

This handbook by specialists of the Protestant Episcopal Church entitled "Foreigners or Friends" constitutes the approach of the churchman to the foreign-born and their children in America. But the book is far more than a sectarian treatise. It is a human document on New Americans, the latest comprehensive study of what can be done and should be done by Christian agencies in Americanizing and Christianizing the several races which have come and *are coming* from the various European countries to live and work in America. "Thirty-five million is the number of America's foreign population. Fifteen million of these were born in foreign countries and the rest had one or both parents born outside the Union. From more than thirty different countries America has been receiving an annual flood of men, women, and children, who have come to share in the good things which this nation of boundless resources has to offer." The authors make careful analyses of sources and distribution of immigrants. They thoroughly diagnose the differences between the so-called old and new immigration. They interpret the workings of economic forces in their change from generation to generation as they affect the immigrants' lives. What the United States government has done, can do and should do in providing the rightful ways of education and citizenship is considered with discrimination.

The chief excellence of the book centers in its practical answer as to what i n d i v i d u a l s, communities, churches and churchmen can do in friendly Christian ways for the foreigners in the towns or cities where they live. Such work calls less for new institutions or new methods than it does for the daily alert practice of the Golden Rule and Christian service.

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